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# ADOLF HITLER'S OWN BOOK

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NEW*

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TRANSLATION  
CONDENSED  
WITH  
CRITICAL  
COMMENTS  
and Explanatory Notes

# MEIN (MY BATTLE) KAMPF

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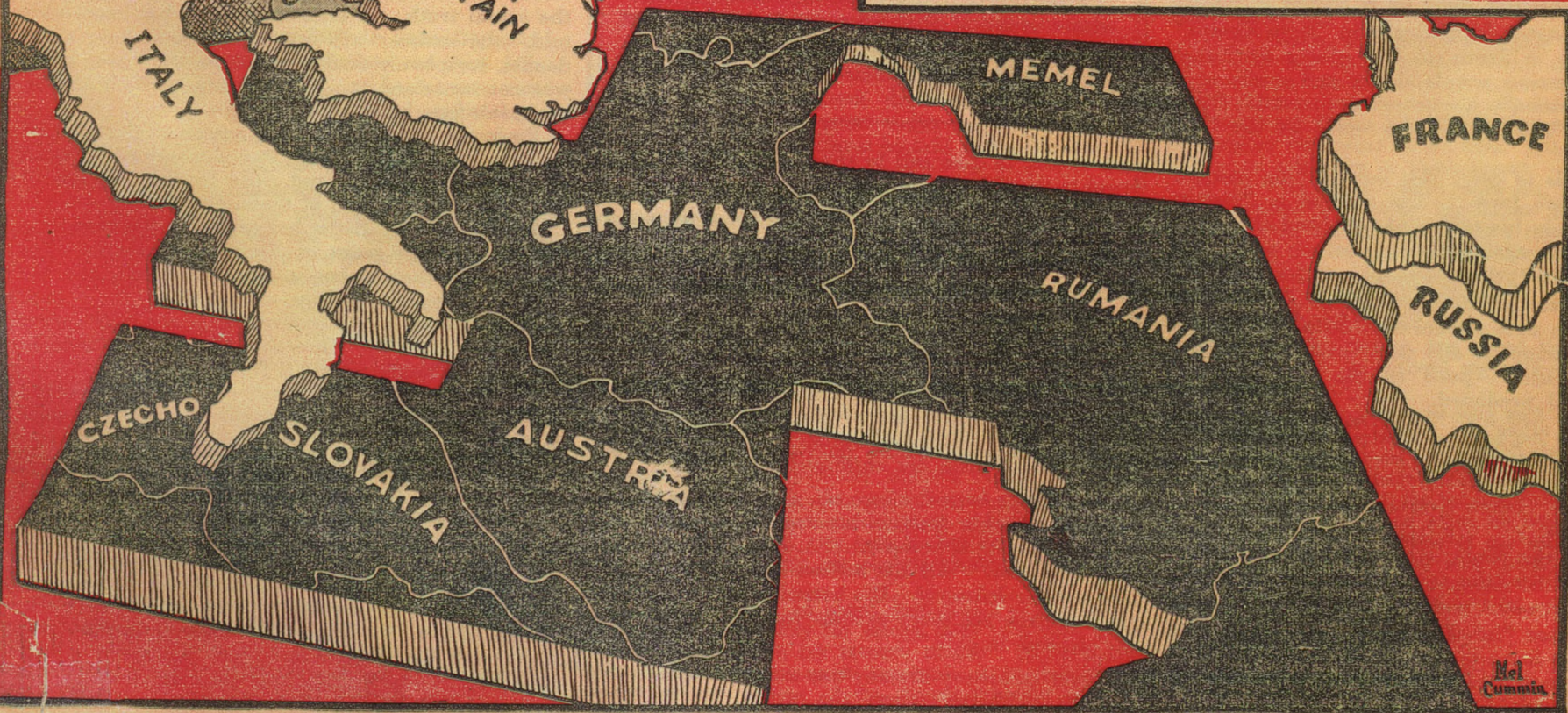
EXPOSING

HITLER'S 10 YEAR PLAN

FOR

CONQUEST OF EUROPE

See Page 16



"Donnerwetter! They Don't Fit!"



# Hitler's Book, "Mein Kampf", for 15 Years Has Warned of Scheme for World Conquest

**D**OES ADOLF HITLER seek to dominate the world by force?

Will the sabre-rattling Fuehrer who welded 80,000,000 Germans into a mighty military machine invade the rest of the world from his fortress in Central Europe?

President Roosevelt thinks so. On Friday, March 30th, he was in constant communication with Europe by underseas telephone. The same day a White House official revealed our Government's fear "that Hitler would not stop with Europe, but would carry his program of conquest to other continents, possibly the Americas."

Prime Minister Chamberlain now thinks so. Pledging Britain's might to defend Poland against invasion on that same day, he has dramatically reversed England's historical policy by guaranteeing prompt military aid to a country east of the Rhine.

A hoggymen? Too absurd?

We believe not. Hitler's actions will not surprise readers of "Mein Kampf", the Nazi Bible which Dorothy Thompson has labelled "blueprint to world domination."

Surprising, rather, are the jitters and tremblings of the rest of the world which, in "Mein Kampf", could have found a complete revelation of the former Austrian house-painter's bold schemes.

For no Napoleon, no other world-conqueror—ever has revealed in advance his ambitions and his technique, which is precisely what Herr Hitler in "Mein Kampf" has done—for all the world to see.

The ruthless policy which Der Fuehrer now pursues was outlined 15 years ago, when he wrote this book while lying in the prison fortress of Landsberg on the Lech, convicted of plotting to overthrow the German government by force.

Now that Hitler's first ambitions have been realized, it behooves the rest of the world carefully to read his book, no matter how illogical, fantastic, it may seem, no matter whether you hate Hitler or hero-worship him.

Since it will directly affect the daily lives, hopes, fears, of hundreds of millions of peaceful citizens far removed from Berlin or Berchtesgaden, "Mein Kampf" may be called the most important political tract of all time.

"Mein Kampf" should be read in conjunction with the timetable of Hitler's "strategy of piecemeal conquest"—conveniently provided in a secret Nazi propaganda map discovered by Czech police who raided Nazi headquarters in Prague during last September's crisis, and published here for the first time.

In "Mein Kampf" Hitler tells us *what* he is going to do and *how* he will do it.

In this map he tells us *when*.

## England to Be a German Province

Adolf Hitler states emphatically in "Mein Kampf" that he intends to dominate this planet by force. "Raising the German people slowly and surely to a dominating position", he promises to settle down only after the "conquest of the world by the German."

Hitler intends to carry this out by "the weapon of ruthless, brute force." His method is "violent attack." Early in his career he "realized the value of physical terror against the masses."

"Mein Kampf" 15 years ago supplied the key to present-day power politics in Europe. Creation of the Rome-Berlin Axis, seizure of Austria and Czechoslovakia, the attempt to ally with Great Britain, the "Drang nach Osten"—push to the East and the Ukraine, are all predicted.

"If we want allies" he wrote, "two are possible, England and Italy."

He has courted England, but Britannia—always shy—has finally taken fright and sought other friends.

The Nazi propaganda map shown on page 16 destined the British Isles to become a German province after 1941!

Italy, with her "inferior race", is selected, and Hitler must give her a temporary share in the spoils. But according to the map, Hitler bottles up Mussolini in his own lake by snatching Gibraltar, guarding the Mediterranean's western entrance, for himself.

France is the "everlasting enemy of the German people". Hitler writes. She is doomed for destruction in 1941, according to the map, and Germany

"smashing France and protecting her rear" can then proceed to bigger game.

Will Hitler try to conquer the Ukraine? That is the question uppermost in European minds today because that means war with Russia. "Yes" wrote Hitler 15 years ago.

"When we speak today of new territory in Europe, we can think only of Russia" "Mein Kampf" informs. Hitler will teach Germans to "gaze to the land of the East." Then "as of old, the Reich would again have to send Knights marching out armed with the Ger-

## How Censorship Helped Hitler at Munich

But for the suppression of a momentous discovery at the height of the Munich crisis last September, the entire course of world history to-day might be vastly different.

Czechoslovakia, spared annihilation, might have remained an impregnable fortress against Nazi aggression—

England, her people aroused, might have been defiant—

And Hitler, faced with the issue, might either have plunged the world into the bloodiest war in history—or backed down from his bluff, possibly to face oblivion.

The discovery that might have altered the world situation was a Nazi propaganda map, seized by Czech police, two weeks prior to Munich, in a raid on the Henlein (Nazi) headquarters in Prague.

It revealed in detail Hitler's plan for the complete conquest of Europe and a part of Asia. It disclosed Great Britain as a province in the destined German Empire. It provided a timetable showing when Hitler proposed to take each step.

Supplementing the scheme boldly enunciated in "Mein Kampf" it completed the picture of the Nazi-dominated world Hitler foresees.

But high British powers didn't want the map published. A censorship was clamped down and the world remained in ignorance of this startling confirmation of Hitler's aims.

The maps, their interpretation, the whole story of their suppression, now are given in their full significance in this issue, on Pages 16 and 17.

man sword, to give soil to the German plough and bread to the German people."

The map earmarks the Ukraine for conquest in 1941, after France is smashed. The rest of Russia up to the Urals, the British Isles, Scandinavia—all Europe and part of Asia are destined for Nazi domination between 1941 and 1943!

AUDACIOUS best describes Adolf Hitler's methods, FANTASTIC his character. "He is an infantile personality" says Professor Oscar J. Raeder, famous Boston University psychiatrist. "His temper tantrums, his weeping and similar emotional manifestations under stress are childhood fixations."

Devastating hatred, above all, characterizes Hitler. "A psychopathic paranoid personality whose sole need is hatred" is how Dr. A. A. Brill of New York describes him. "All his actions are dominated by this sadistic leitmotif. His hatred of Jews and love for Germans are mere excuses for his algolagnia—his pleasure in pain."

Never in history has any one man unleashed such torrents of hatred upon the world, setting man against man, nation against nation. That is his technique:

"A single enemy must be pushed forward and all hate concentrated upon this sole opponent", Hitler

writes. "Part of the genius of a true leader," he says, "is to make widely different enemies appear to be one."

Circumstances gave him the Jews, the World War, the Treaty of Versailles.

If the handful of Jews in Germany hadn't existed, he would have had to create them! "A savage attack upon some adversary is proof to the people of the justice of their own cause."

If the World War had not occurred, he would have had to provoke one! When it broke out, "I fell on my knees and thanked heaven with all my heart that it had granted me the fortune to live this day."

If the Allies had not dictated the Treaty of Versailles he would have had to invent it! "How Versailles could have been used" he writes, "to ignite great flames of national passion!"

With Adolf Hitler once installed as undisputed master of the German Reich, can the rest of the world breathe easier? Is Nazism not really an article for export? Will not the whims, hates, insane prejudices of this man leap over national boundaries and embroil the world in the bloodiest war in history?

Fifteen years ago "Mein Kampf" warned the world of its fate.

"Every attempt made for the sake of a world idea fails unless the struggle takes the form of a violent attack", Hitler wrote. But having "redeemed" his German brothers in Austria and Czechoslovakia, can we really now rest in peace?

"Such enthusiasm as war enthusiasm, once broken, cannot easily be awakened again" Hitler believes. "It is intoxication and it should be kept."

## Greatest Liar On Earth

How is it possible that a once highly cultured and civilized nation can be duped by the torrent of clumsy forgery, deliberate lies, perversion, and violent hatred that all eminent scholars agree "Mein Kampf" to be?

Most audaciously, Herr Hitler gives us the clue to his technique. No man ever despised more completely the "primitive", "herdlike" masses whom he intends to dupe.

"Accustomed to telling insignificant lies themselves," he writes "the masses can detect them. They are more easily misled by a great lie than a tiny lie. But never having dreamed of the vast possibilities of lies, they generally fail to detect a truly gigantic distortion."

So Herr Hitler made himself the greatest liar on earth!

He confesses this a dozen times in "Mein Kampf". No matter how fantastic, lies "must be drummed into the minds and feelings of the people by constant repetition."

Hitler frankly admits his prevaricating ways. "Even when in the process of being enlightened as to the actual truth . . . after a great lie has once been told, (the masses) will for a long time have their doubts, completely unable to believe that some truth was not contained . . . This is a fact which all the great falsifiers know so well."

Perfectly staggering is this brazen declaration of a scheme to dominate every thought, action and word of every man, woman and child by the methods of witchcraft and voodoo, of totem and taboo.

A single enemy! Hitler has exploited the Jews, perhaps beyond the point of diminishing returns. For propaganda their value is now nearly nil, and the Nazis are flogging corpses, only holding them until relatives abroad pay ransom. Observers in Germany claim that after the November pogroms the man in the street, though silent, is finally shocked.

The stage is set, therefore, for the creation and destruction of another great enemy, a Nazi Scapegoat No. 2.

All signs point to the Catholic Church. The Jews, scattered over the four quarters of the globe, have no international organization, and Herr Hitler knows it. But the Catholic Church is a true and active "International"—the oldest—with headquarters in Rome.

It is rich. A safe estimate of Catholic Church wealth in Germany would be about \$20,000,000,000, and it can be plundered. (This has been quietly done by accusing priests and nuns of violating foreign exchange laws, then fining them heavily.)

Writes the Voelkischer Beobachter, official Nazi party paper, on Oct. 15th:

"We are armed to continue the battle against

(Continued on Page Thirty-One)



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# Publisher's Foreword

THIS BOOK, *MEIN KAMPF*, written in 1925 by an obscure German political prisoner, is a startling, almost miraculous prophecy of present-day history as it is being made by the author, Adolf Hitler.

The reader of *Mein Kampf* is always amazed at the completeness with which Hitler is carrying out his fantastic aims. It seems incredible that after having set down in writing such brutal, coldly-calculated plans, Hitler is being allowed by his fellow Germans—and by the rest of the world—even to attempt to execute them.

If Hitler's plans as stated in *Mein Kampf* are carried out—if he is not stopped—they mean inevitable war, bloodshed, and the destruction of civilization as we know it.

The reader of this strange book is never able to understand how Hitler can sneer at the masses, call them dull, stupid, moronic—and still capture them.

But—usually the individual never quite considers himself a member of the great masses. It is always his near neighbor who is dull, stupid!

Also—wild, rambling *Mein Kampf* never attracted much attention until Hitler was powerful enough actually to begin carrying out the threats and promises he wrote into his book.

Finally—the German edition of *Mein Kampf*—which has made Hitler a millionaire through laws making it compulsory that it be read in the Nazi state and that it be presented to all newly wedded couples—was carefully expurgated. So was the British edition—and the French edition. Each country was offered only a specially-prepared edition. None were allowed to know the true *Mein Kampf*.

The book first appeared in America in an abridged, carefully expurgated edition, in which were omitted certain basic principles and ambitions which it behooved Hitler to conceal from American eyes.

Millions of copies of *Mein Kampf* have now been bought and read all over the world, for it has become the most vital and significant political tract of our time. Rival publishers have recently put two unabridged, unexpurgated editions on the American market. They are best sellers. People throughout

the United States must wait months for their turn to obtain *Mein Kampf* from lending libraries.

*But Mein Kampf should be read today!*

Every living American should know—immediately—exactly what it was that Hitler said back in 1925—for now words are finding expression in acts of aggression, persecution, tyranny!

It is impossible to understand the ever-changing world of today without knowing the most important ideas and plans Hitler wrote down in *Mein Kampf*.

Yet in the complete edition of *Mein Kampf* it is a trying, tiresome task to rescue what is coherent thought from the midst of Hitler's torrent of 270,000 words.

This edition of *Mein Kampf* contains every important point, every important idea Hitler presented, every important sentence he wrote. Hitler's inconsistencies, self-contradictions, extremities, even his erratic language—all these are retained here.

But we have eliminated his long-winded digressions, and cut out much of the endless repetition—repetition which he himself explains is necessary in order indelibly to impress an idea upon the mind of everyone exposed to his propaganda.

Sometimes we have expressed in a single sentence a thought which Hitler required two or three pages to present. We have slashed Hitler's 270,000 words to 70,000.

*But nothing important is omitted!*

All important portions of the text, expurgated in the original American edition, are presented here.

The reader of our edition will know exactly what Hitler said in *Mein Kampf*. He will have gained an indispensable background without which it is impossible even to attempt to understand the present world. He will perhaps see a bit more clearly the role he, as an individual, must play in this Hitler-threatened age.

We have criticized, commented upon, and explained the text wherever it was considered necessary.

## MEIN KAMPF

By  
ADOLF HITLER

### CHAPTER I MY HOME

TO-DAY I CONSIDER IT FORTUNATE that fate chose Braunau on the Inn as the place of my birth. For this little town lies on the border between two German States, the reunion of which we younger ones regard as a task that must be worked for with all our powers. German-Austrians must return to the great German Fatherland, and not because of economic reasons. No no! Even if economically this union were unimportant—even if it were harmful—it must, nevertheless, still come.

#### Common Blood Belongs in a Common Reich.

Not until every single German is in one common Reich—and a Reich too crowded to provide bread—will the State have the moral right to acquire foreign soil. At that time, and only at that time, the sword becomes the plow, and bread is watered by the tears of war. So this little frontier town is to me the symbol of a great task.

(Hitler achieved his ambition to unite Germany and Austria when German troops marched into crushed Vienna in March, 1938. He states here that Germany will have no moral right to seize foreign soil until all Germans are living in a common Reich—but in March, 1939, he took Czechoslovakia, a state inhabited by millions of non-German people.)

My parents, Bavarian by blood and Austrian by nationality, lived here at the end of the 80's of the last century. Father was a faithful civil servant, and mother kept herself busy with us children.

(Adolf Hitler's father, Alois Hitler, was the illegitimate son of Maria Anna Schickelgruber, and while in Nazi Germany it is alleged that Alois' father was Johann Hiedler, the man Maria Anna married five years after the birth of Alois, this cannot be proven. Alois, a drunkard who would face sterilization if he lived in the Germany of today, used the name Schickelgruber until he was 40; then, due to his wife's insistence that he be legitimized, he legally changed his name to Hitler, a derivation of Hiedler. Adolf was born to Klara Poelzl, third wife of Alois Schickelgruber-Hiedler-Hitler, on April 20, 1889.

(So the racial purist, Adolf Hitler, does not know his own grandfather.)

I remember little of this time, for before I was very old my father had to go down the River Inn to take a post at Passau in the German Reich. Soon after that he was again transferred, this time to Linz. There he was pensioned off, and after a time settled on a farm which he bought near Lambach in Northern Austria.

### Hitler's Foreword

On April 1, 1924, I commenced serving my sentence in the prison fortress of Landsberg on the Lech, according to decision rendered by the People's Court of Munich.

I was thus able to undertake a task frequently demanded of me, a task which I, too, felt would be of service to the Movement. I decided to set down the aims of our Movement, and the story of our progress.

Also, I found opportunity to portray my own development—necessary if this book is to be understood and the filthy legends built up about me by the Jew press are to be destroyed.

I address myself here not to strangers, but to followers of the Movement, strong-hearted followers who seek more intimate enlightenment.

I know that people are won more by the spoken than by the written word, that every great world movement depends upon great speakers, not upon great writers. But the principles of a doctrine must be laid down for eternity.

This, then, is a stone which I add to our common structure.

THE AUTHOR.

Landsberg on the Lech  
Prison Fortress.

### Adolf An Abbot?

I did not brood over my future, but I had no sympathy for the life my father had led. I did extremely well in school, and singing lessons in the choir of the Lambach Convent gave me excellent opportunity to intoxicate myself with the splendor of the rich church festivals. I fixed upon the position of abbot as an ideal to look toward.

My longing to be an abbot disappeared very quickly, however, to make way for things more in accord with my temperament: in my father's library I found books on military subjects—most important of all, two illustrated volumes telling of the Franco-Prussian war of 1870-1871. These I devoured. And this great heroic campaign became my greatest spiritual experience. I was now excited—ever more and more—by everything connected with War and Militarism.

Confused, I wondered if there was a difference between the Germans fighting this war and other Germans. Why did not my father and other Austrian-Germans battle in this war against the French?

Do not all we Germans belong together?

This problem racked my brain. I asked questions, and learned with greedy envy that not every German was fortunate enough to belong to the Reich of Bismarck.

I could not understand this.

At this time, my oratorical gift was trained by stirring, violent arguments with comrades: I became a ring-leader. Meanwhile, because of my nature, my father decided attendance at the Humanistic School was useless. He thought a non-classical modern school more suitable. He was impressed by my obvious talent for drawing, and this subject was neglected in the Austrian schools. But he was determined that like himself, I should eventually become a civil servant.

I flatly refused the thought. NO! and again NO! The thought of slaving in an office, not master of my own life, sickened me.

The ridiculously easy studies at school left me so much spare time that the fields and forests saw much of me in those days, and so when my enemies examine my life now, back into childhood, they can ferret out, if they will, the mean tricks this "Hitler" played in his youth in company with other robust boys. I thank Heaven for my happy memories of those times!

By the time I was twelve years old, I had decided I would become a painter. My father knew nothing of this ambition, but suddenly, after I rejected once again his plan for the future, he for the first time asked what I intended to be. I unexpectedly burst out with my decision. My father was speechless:

"A painter? An artist?"

He doubted my sanity, but hoped that he had misunderstood—then he opposed me with all the force of his character:

"An artist—No! Never as long as I live."

I strengthened my resolve. The old man was embittered, and though I loved him, so was I. He commanded me to drop all thought of ever becoming a painter. I returned that I would no longer study anything else. My threat became action when he tried to impose his authority! I took no notice of my school work. I do not know if this reasoning was correct; but I learned only what I pleased—excelling only in my favorite subjects, geography and especially history.

### The Young Nationalist

To-day when I examine this period, I find two outstanding facts:

I. I became a nationalist;

II. I came to understand the significance of history.



Old Austria was a state of nationalities. Few Germans in the Reich had any idea of the constant struggle waged for the sacred German language, and the German life, by the ten million Germans living among forty-two million other people in Austria. Only now, with this misery put upon millions more of our people who dream of the Fatherland while living under foreign yoke, can the meaning of this battle for nationality be widely understood.

Now, perhaps, greater numbers will realize the character of the Germans in Austria, who for centuries preserved the Reich in the East, while the Reich itself was interested in colonies and not in its own lost flesh and blood so near at hand.

As in every struggle, there were three groups in the language battle of Austria:

The fighters, the lukewarms, and the traitors.

Significantly, this war engulfed the school, cradle of the oncoming generations. The fighting is ever chiefly over the child, and the first cry is:

"German boy, do not forget that you are a German!"

"German girl, remember that you are to be a German mother!"

Easily captured, youth in countless ways carried on the guerilla warfare, refusing to sing non-German songs, rebelliously wearing the forbidden emblem of its own German nationality, rejoicing in being punished—even beaten—for this. Youth came to glory in the grandeur of German heroes.

While very young, I, too, joined in this national struggle. My development was quite rapid: even at fifteen I knew the difference between dynastic patriotism to the ruling Hapsburg House of Austria, and the nationalism of the people.

There was really no Austrian history taught in the schools, yet, actually, the very separation into two states, Germany and Austria, was German history.

Probably my entire later life was influenced by my fortune in having at school in Linz an intelligent teacher, Professor Doctor Leopold Pötsch, who knew that history must not be taught merely as a jumble of dates and names. Only the important must be emphasized, the unimportant ignored; this he knew. He utilized our

"Every attempt made for the sake of a world idea fails unless the struggle takes the form of a violent attack. The weapon of ruthless, brute force is of greatest value in war between two diverse views of the world."

MEIN KAMPF—Chapter V

national fanaticism, repeatedly exploiting it. He made history my favorite subject.

Who could possibly study German history under such a teacher without becoming an enemy of the Austrian dynastic state which so disastrously betrayed the true destiny of the nation!

Who could keep allegiance to emperors who sold the cause of the German people for their own petty ends? Austria could not love us as Germans, and thus foreign poisons ate at the German body. Even Vienna became un-German. The House of Hapsburg favored Czechs wherever possible. It was the hand of the Goddess of Eternal Justice, plus implacable revenge, which caused Archduke Franz Ferdinand, the enemy of Austro-Germanism and the patron of Austria's Slavization, to fall by bullets he himself had prepared.

The burdens which the German people bore were enormous—unimaginable sacrifices in taxes and blood. Most sad and outrageous of all was that all this was morally fostered by the alliance with Germany; and thus Germany herself partly helped along the gradual extermination of the German nationality in Austria. The hypocritical Hapsburgs created the impression abroad that Austria was still a German state.

Blind, the leaders of the Reich saw nothing of all this. Yet the tragic alliance between the new Reich and the old Austrian fake state brought the World War and the general collapse.

### New Technique:

#### "Protection" by Conquest

In earliest youth I grasped this conviction which ever grew stronger and stronger:

The protection of the German race required the destruction of Austria; further, national feeling is very unlike dynastic patriotism; above all else, the House of Hapsburg was fated to bring misfortune to the German nation.

I thus intensely loved my native German-Austrian country, and bitterly hated the "Austrian" state. I was no lukewarm—I was a fighter! I was a young revolutionary.

I never lost this art of historical thinking, and thus have always possessed a never-drained source of understanding for politics.

At the age of twelve I saw "Wilhelm Tell" and a few months later I saw my first opera. I was captivated. Convinced that I should never be a civil servant, and my talent for drawing now confirmed—appreciated in school—my resolve as to my future was unshakable. Pleas and threats were useless. I would be a painter. Nothing could make an official of me. Meanwhile as time passed I was more and more attracted by architecture, and assuming this to be the broadening of my talent for painting, I was delighted.

I never dreamed the future would turn out so differently.

When I was thirteen my father suddenly died, suffering a stroke which plunged us all in the depths of sadness. My life went on unchanged for a time, but I was determined more than ever. Suddenly an illness rescued me: due to a severe lung trouble the doctor strongly

## MUST BE BIG AS U. S. A.

"To aim merely at re-establishment of our 1914 frontier is nonsense. These old frontiers were unnatural since they were political and not racial, and the result would anyhow be so miserable that it would not, by God, be worth the blood sacrifice it would entail.

"The 1914 frontiers mean nothing to Germany's future. They were not a protection in the past, and they would not mean power in the future. The distance to England would not be lessened, the size of the United States would not be equaled, nor would France be deprived of any political power."

MEIN KAMPF—Chapter XVII

advised my Mother against ever allowing me to work in an office. And I had to stop school for at least a year. So all that I had warred for suddenly became reality. My mother agreed to send me to the Academy. Then, in two years, my Mother's death in a flash had ended all my happy plans. Her death was a fearful shock. I had respected my Father but I loved my Mother.

Need and the reality of life now forced me to make a quick decision. Meager funds inherited along with the customary orphan's pension were not nearly enough for me to live on. I had now to earn my daily bread.

I went to Vienna with little luggage but with iron determination in my heart. I, too, hoped to wrest from fate the victory my Father had won. I, also, would become "something"—but no official.

## CHAPTER II

### VIENNA—YEARS OF STUDY AND STRUGGLE

**D**URING THE LAST MONTHS of my Mother's life I went to Vienna to take the entrance examination to the Academy. I took along many drawings, convinced that I would easily pass the test.

This was my second visit to Vienna—once when fifteen I had spent two weeks vacation there—and now I was excited again by the magnificent parliament building, and by the Ringstrasse which was to me like a fairy tale of the Arabian Nights.

Proud and confident I awaited the result of the entrance examination; then announcement of my failure struck me like a bolt from the blue. The director told me my drawings showed lack of ability to paint, but that I obviously belonged in the school of architecture.

For the first time in my life I was dissatisfied with myself, but in a few days I knew I would one day be an architect.

After my Mother's death I went to Vienna again, for a third time, now to remain for many years; once again I was calm and confident—my goal burned before my eyes. No obstacles could prevent me from becoming an architect.

### "... Now I Am Able To Be Hard"

Now I look upon what I had once considered the cruelty of fate as the wisdom of providence. The Goddess of Misery threatened to crush me in her arms, but the will to resist grew, and this will was finally victorious. I owe it to this that I learned to be hard, and that now I am able to be hard. I rejoice that the Goddess of Misery became my new mother, pitching me into the world of poverty—so making me acquainted with those for whom I was later to fight.

Vienna still awakens only sad thoughts in my brain. The city means to me five years of sorrow and wretchedness. For five years I struggled for bread—and sometimes went hungry—first as a worker, then as a small painter.

(Hitler spent most of these five years painting houses, although eventually some of his sketches were sold.)

I attended opera whenever I had saved enough money, and books were my only other joy. I read endlessly. In a few years I had constructed a knowledge which feeds me even today.

More than this, I at this time formed an image of world and life which became the unwavering guide for all my actions. I have added little to what I learned then, and there has been no need to change a single thing. To-day I believe that almost all creative ideas appear in youth, if ever. Plans for the future are formed in youth; maturity seizes upon them and carries them out.

The surroundings of my childhood were Bourgeoisie, so at first I knew little of the working classes. Both of these classes are little favored by economic conditions, but the chasm between the two is nevertheless gigantic; the Bourgeoisie which has so recently climbed above the hand workers is terrified at the thought of tumbling back into that class, or of being considered of that class. The Bourgeoisie memory of the misery suffered by people in the manual labor class is unbearable. It is because of this that people of the still higher social classes frequently are closer to the humblest of their fellow beings than it is possible for the Bourgeoisie to be.

### The Bitter Struggle For Bread

Fate helped me in this respect, driving me back into the lower world of miserable poverty: the blindness of Bourgeoisie education was struck from my eyes. Only now did I come to know mankind, and to distinguish between the hollow sham or brutal exterior of human men and their inner nature.

Vienna was at this time socially ill. Gaudy wealth

and horrible poverty mingled in deep contrast. Countless unemployed loafed before palaces of the Ringstrasse, and below the bridges in the filthy canals and sewers dwelt the homeless.

No other German city provided better opportunity to study social conditions—a study which must, of course, not be carried out from above. Those who attempt social work from above foolishly expect gratitude—but such people should not distribute favors but instead must restore rights.

The chance of failing to earn one's daily bread seemed to me—occasionally hungry—one of the blackest aspects of the new life. I found it not very difficult to secure work as an unskilled laborer, but I found that such readily obtained occupations are just as easily lost. The skilled worker is not so easily dismissed, yet even he is not safe. It is seldom that he loses his income—or his daily bread—because of a shortage of work, but often he is locked out, or he strikes.

(Hitler's lumping strikes and lockouts together here, as from the workers' viewpoint, is typical of whatever few economic theories he has put forth. Admittedly, he has never troubled himself over economics, and this is demonstrated by the constant shifting and substituting of economic leaders and theorists in the Nazi State which Hitler has created.)

I grew to hate the metropolis which greedily sucked men in from the fields, only cruelly to tear them to pieces in its maelstrom. When they came they belonged to the nation; if they stayed long, they were lost to the nation. I, myself, knocked about in the metropolis, felt this deeply, spiritually.

Sad were the housing conditions. I shudder to think of the filthy, stinking refuse-filled shelters of the unskilled Viennese worker.

(No European city could boast finer, more modern workers' flats than those erected in Vienna by the Social Democrats, whom Hitler hated.)

Thankful I am to the Providence which sent me to that school! I could not destroy what I detested there, but I was educated rapidly and completely.

### Preservation From Sentimentality

The people in this dirt and decay were no longer human beings, but the sad products of deplorable affairs. But my own battle for life preserved me from falling into pitying sentimentality for these people.

I saw that only a single path could lead to bettering of such conditions: a deep feeling of responsibility for the establishment of stronger foundations for development, united with brutal determination to destroy such social cancers.

Nature concentrates on breeding the next generation, not on aiding that generation which exists; humans must do the same. And only when a race no longer worries as to its own guilt will it be possible for it to apply the correct, ruthless means against the diseases destroying the state.

The Austrian state lacked all social legislation and justice. Its weaknesses glared malignantly.

I do not know what horrified me most at this period of my life: the economic plight of my companions, their moral coarseness, or their slight intellectual development.

How often our Bourgeoisie leaps up indignant when some wretched tramp says he doesn't care whether he

"A state was never founded by peaceful economy, only and always by the instinct of race preservation, and by heroics, or by cunning."

MEIN KAMPF—Chapter IV

is a German or not, that he feels at home anywhere as long as he eats!

This lack of "national pride" is deeply deplored. Horror is expressed at such sentiments.

But how many of these Bourgeoisie ask why they themselves think differently?

How many realize how much national pride depends upon knowledge of national greatness?

Do not our Bourgeoisie realize how little this pride is available to the "people"?

It is an unacceptable excuse to say: "It is just the same in all the other countries." This is not true, and even if it were, it would be no excuse. The French child is not taught objectively; instead, subjectively. France's great "civilization" is beaten into his impressive young head.

Education should be confined to broad general views, which, if necessary, must be drummed into the minds and feelings of the people by perpetual repetition.

But no, at the age of fourteen when our lad skips forth from school it is impossible to tell which is the



## CREED OF HATE

"The masses can only be captured by a ruthless and fanatic one-sided presentation of our nationalistic idea.

The dynamic force which has made the most important changes in history has always been—no scientific intellect—but rather a fanatic feeling of hysteria which has hurled the masses in one direction.

To win the soul of the people, it is not enough merely to fight for one's own end—one must at the same time destroy the upholders of the opposite cause.

*A savage attack upon some adversary is proof to*

*the people of the justice of their own cause.*

The masses feel that if their leaders refrain from destroying an opponent, this must be a sign of uncertainty of their own cause—if not a sign that the cause is unjust.

The masses are only a fragment of nature, and their feelings cannot understand a handshake between men who proclaim opposite views. *What they want is the victory of the stronger and the annihilation of the weaker, or else his unconditional enslavement."*

MEIN KAMPF—Chapter XII

worse: his amazing stupidity as far as knowledge and ability go, or his biting insolence combined with immorality which—considering his age—makes one's hair stand on end.

As my knowledge flowered a new world unfolded before my eyes.

I no longer was forced to earn my daily bread as a common laborer in 1909-10. I worked independently as a draftsman and a painter of water colors. My earnings were small, but I was master of my own time. I had more time to read, and besides, I was continually immersed in thoughts of my own.

I suppose my acquaintances considered me an odd sort.

All this time, learning about music and other arts, I was most of all convinced that I would one day be a famous architect.

My great interest in politics I deemed merely the ordinary duty of every intelligent individual, so I read and learned a lot about this. But I do not mean that I read only in order to possess wide, little-organized knowledge. This only creates a muddle in a foolishly vain mind. One who masters the art of reading—whether it be book, magazine, or pamphlet—simply picks out that which he believes suitable because it fits a specific purpose or is generally worth knowing. Only in this way is reading

*"Even as a boy I was no pacifist, and all attempts to train me in this direction were utter failures."*

MEIN KAMPF—Chapter V

of any use. Otherwise it is senseless. A public speaker for example, who has not stuffed his head with all manner of support for his ideas, will be without sufficient support from his memory in case of contradiction or argument.

### Escape From Marxism

I have always, from earliest youth, read in the correct manner, and I have been helped in the most pleasing way by my memory and understanding.

In the misery of Vienna daily experience enabled me to examine theory in the light of reality, and so I was not suffocated by my wide thinking and reading.

Who knows when I would have come to studying Marxism if at this time my nose had not been thrust into this problem?

At the age of 17 I had scarcely heard the word "Marxism", and I thought "Socialism" and "Democracy" were identical. Until that time I knew of the Social Democratic Party only because I had attended a few mass meetings, at which I gained no insight into the mentality of its followers or the meaning of its doctrine. But in Vienna I came into rapid contact with people of this sort, and soon knew that this "Social Democracy" idea was a pestilence hiding behind a mask of social virtue and love of humanity—a pestilence that, unless it was driven from the world, would destroy mankind.

I was employed on a construction job when I first really encountered the Social Democrats. I was asked to join the union; I knew nothing of unions and I refused. I said I wanted a little time to investigate the whole affair, and so they consented to wait a few days.

After two weeks of study, no power on earth could have forced me to have anything whatever to do with them.

At lunch as I drank my bottle of milk and ate my piece of bread, I listened to the workers talk. They were against everything.

The nation was an invention of the capitalistic classes . . . The Fatherland was a weapon of the Bourgeoisie to exploit the workers . . . The law was intended to suppress the proletariat . . . The school was to create slaves . . . Religion was to dope the people . . . Morality was only a symbol of sheep-like patience . . .

### "Are These Human Beings?"

I strove to keep quiet, but I could not hold myself back. I began to contradict. Of course refusing to join the union, I argued and argued against them until one day they adopted that one means which most easily vanquishes reason: terrorism and violence. I was warned that I must either leave the job at once, or I would be thrown off the scaffolding. Since I was alone and resistance seemed hopeless, I quit my job.

I went away disgusted, my head throbbing with the question: are these human beings, worthy of being part of a great race?

One day soon after this I watched with horror as endless columns of Viennese workers marched through the streets in a mass demonstration. For almost two hours I stood transfixed staring at this huge serpent twisting through the city. On the way home, for the first time I bought a copy of one of the Social Democratic newspapers; and in the evening I read it through, fighting down with difficulty the overpowering rage that arose in me in the face of the mass of lies.

Only a fool, understanding the hypocrisy of this poison, would condemn the victim. Now I understand the candid orders that only Red newspapers be subscribed to, only Red Meetings be attended, only Red books be read.

Thus I learned that the soul of the masses will not accept weak or half measures.

Just like a woman, influenced less by reasoning than by longing for strength, would rather submit to the powerful man than dominate the weak one, so do the masses love the Commander more than the petitioner. The masses are more satisfied with a doctrine which tolerates no rival than by freedom of choice.

The value of physical terror, against the individual and against the masses, now was revealed to me.

It was the terrorist instrument of the trade union which turned the idea of Democracy into a ridiculous and disgusting phrase. They outraged liberty and mocked fraternity with the cry:

"Join with us or we'll break your skull".

Thus I came to know these friends of mankind.

### Hitler Discovers The Jew

Meanwhile I had come to understand the relation between the doctrine of destruction and the nature of a race of which I had hitherto been unaware.

An understanding of Jewry is the sole key to a grasp of the hidden, real intention of Social Democracy.

To know this race is to lift the veil of false understanding, and then from the mist of social talk rises, grinning, the ape-like face of Marxism.

Today I find it difficult to say when the word "Jew" first provoked special thought in my head. I do not remember ever hearing it at home. At school I knew one Jewish boy whom we treated with caution, but this was only because his aloofness made us distrustful of him. Neither I, nor the other boys, had any real thoughts on the matter. I encountered the word "Jew" more frequently when I was fourteen or fifteen, generally in political discussions. Only a few Jews lived in Linz. After centuries they seemed outwardly European and human; I even thought that they were Germans.

(After the Nazi regime came into power in Germany, Goebbels declared: "Our critics are degenerates! Some even say the Jew is a human being!")

The insanity of this notion was not clear to me, for the only distinguishing mark I perceived was the religion. That Jews had been persecuted solely because of their religion, as I supposed, made me dislike hearing hostile remarks about them.

I did not dream that there was such a thing as organized warfare against the Jews.

Then I went to Vienna.

### "... Because of My Human Tolerance"

At that time Vienna had nearly 200,000 Jews among 2,000,000 inhabitants, but I did not see these Jews. Soon I was conscious of anti-Semitism, but, because of my human tolerance, I refused to join the movement, which I thought was based upon religious grounds.

I was depressed by the memory of certain events in the middle ages which I hoped never would be repeated.

When I first came to Vienna I eagerly read the "world press", but I soon found myself antagonized by the inevitable blind daily worship of the House of Hapsburg. I thought that Democracy was violated by this courting of the powerful. Meanwhile, of course, proudly comparing the growing strength of the German Reich with the decline of the Austrian State, I saw in Wilhelm II not only the German Emperor but the great creator of the German fleet. It maddened me that the Viennese press, while bending the knee to the smallest local court followers, openly attacked the German Kaiser.

This made the blood rush to my head.

More, the asinine press praise for France annoyed me.

Compared to the way the French were talked of, one could only feel ashamed of the Germans.

Finally, I dropped such people and turned to the Volksblatt, a smaller, but cleaner newspaper and with which I seemed much more in accord. I disagreed with its anti-Semitism, but occasional arguments expressed in the Volksblatt made me think.

This led me to knowledge of the man and the movement which then ruled Vienna's destiny—Doctor Karl Lueger of the Christian Social Party. When I came to Vienna I disliked both, considering the man and the movement "reactionary", but my customary sense of justice allowed me to alter this opinion and now I consider this man the greatest German Mayor of all times.

(Lueger, a violent anti-Semite, founded the Christian Socialist Party to which Kurt von Schuschnigg, last Chancellor of independent Austria, belonged. When Hitler annexed Austria in March, 1938, Kurt von Schuschnigg was imprisoned in a hotel room, where he was doped with scopalamine and otherwise mistreated. He is still held prisoner by the Nazis.)

As I came to sympathize with the Christian Socialist movement, my opinions regarding anti-Semitism changed. This radical change was my most severe spiritual struggle, and only after months of torturous debate between reason and feeling did victory finally fall to reason. Within two years feeling followed reason completely, and from then on was its most faithful guide in this matter.

One day as I walked through the streets of Vienna I abruptly encountered a figure clad in a long kaftan, with black curls. My first thought was:

"Is that a Jew?"

Secretly, I stared at the man, and as the strange face impressed itself upon my brain, feature by feature, my question changed form:

"Is that a German?"

According to my custom, I strove to end my doubts through books. For the first time I bought some anti-Semitic pamphlets. But they were such that I suffered again from my doubts, for the anti-Semitic assertions were supported only by shallow and unscientific arguments.

I then suffered relapses for weeks—even for months. The matter seemed so monstrous; the accusations were so overwhelming, that through fear of injustice I was uncertain.

However, even I could no longer doubt that these were not Germans with an odd religion, but a separate race. Now wherever I went I saw Jews, and soon I could easily tell them from other people.

My vacillation was finally ended by the Jews themselves. A great movement amongst them, a movement widely represented in Vienna, was determined to affirm the character of Jewry as a people: the Zionists.

Soon I discovered that the apparent quarrel among the Zionist Jews and non-Zionist Jews was entirely unreal, based on lies. The inner oneness of the race was not disturbed; this fraud disgusted me. The impurity

*"We must train the German people from childhood only — absolutely exclusively — to recognize the rights of their own nationality."*

MEIN KAMPF—Chapter III

of this race was still another thing—they were drunkards. After a time I was often nauseated by the smell of the Jew; also there was their unclean clothing and most unheroic appearance.

Much more revolting than this was the moral uncleanness of the chosen people. Was there any offal, any form of profligacy, especially in cultural life, in which there was not found some Jew? This was devouring disease, everywhere infecting the people, worse than the Black Death of ancient times, and in what quantities this virus was produced and distributed!

It was not to be denied that nine-tenths of all the literary dirt, artistic rubbish, and theatrical nuisance was conceived by a race constituting scarcely a hundredth of the population; the press, too, was thus poisoned.

### "How My Indignation Blazed!"

The Vienna streets offered especially lucid and ugly lessons. Nowhere else in western Europe was the relationship between Jewry and prostitution—and also the white slave traffic—so evident, unless in the French sea-



## CHAPTER III

## POLITICAL THOUGHTS OF MY VIENNA DAYS

port towns of the Mediterranean. Walking through the streets and alleys of Leopoldstadt at night, with every step one witnessed atrocious sights.

I shuddered, when, for the first time, I recognized the Jew as the shameless manager—profiteer of this vice. Then how my indignation blazed!

Now I no longer avoided talking of the Jews. No! Now I sought it. I learned to search for the Jew, everywhere, and suddenly I stumbled over him where I had been blindest of all.

The Jew was the leader of social democracy!—the scales dropped from my eyes, my long internal struggle was ended.

While rubbing elbows daily with my worker comrades, I was struck by their ever-changing opinions upon all subjects. One day they were convinced, the next day they had forgotten. The third day they presented some new idea. Madly, their opinions swung back and forth like a perpetual pendulum.

I could understand that they were dissatisfied with their lot. I could understand that they demonstrated in the streets against their miserable conditions. But what I could not understand was their limitless hate for

IT IS MY BELIEF to-day that a man should never actively take part in politics before he is thirty, unless he has extraordinary ability.

The leader who is forced to abandon the platform of his general world view because he found it in error, acts honorably only if he for all future times relinquishes all further public political activity. Since he has already once been basically mistaken, the possibility of a second mistake is obvious. He has no right to continue to assume or demand the confidence of his fellow people.

(Hitler has made several important changes in his fundamental program, one of the most important occurring in March, 1939. On the very first page of *Mein Kampf*, and repeatedly throughout the book, Hitler emphasizes the idea, "One People, One Nation, One Leader." He has repeatedly said that not until all Germans are in a common German state will Ger-

the introduction of general suffrage, the German majority was destroyed—and thus there was no longer any legal way to oppose the de-Germanization of the State. It was because of this that my racial instinct of self-preservation could not inspire me with any love for a representative body in which German interests were betrayed instead of represented. I still believed that the reestablishment of the German majority would end my bitter objections to the Austrian parliament.

All this whirled in my mind as for the first time I entered the building. How immediately I was outraged at the wretched comedy occurring before my very eyes! Several hundred of these representatives were present. Some of the gentlemen did not even speak German, but instead their Slavic mother tongues or rather dialects! It was a gesticulating mass in frantic turmoil, shrieking and interrupting in every pitch of voice, while in its midst a hopeless old duffer strove to restore dignity in the House by shaking a bell and remonstrating most reservedly. I could not help laughing.

A few weeks later I decided to visit the house again. I found the hall almost empty. A few people were lounging about, others yawning, while some other gentleman spoke. Some were actually asleep, snoring.

### Against Parliament And Hapsburgs

I suffered my first real doubts. Now I went there repeatedly, watched and listened, and slowly formed my opinions. In a year I discarded all my former ideas. Now I did not simply object to this particular Austrian brand of parliament; I could no longer accept parliament.

I went on from here to the study of the democratic principle of decision by a majority, also investigating the spiritual and moral qualifications of those supposed to put into action the decision of the majority. I recognized at last the parliamentarian, and knew parliament itself to be one of the symptoms of the death of mankind.

The democracy of the West today is the forerunner of Marxism, which could never succeed without it.

(But after his assumption of power in Germany in 1933, Hitler promptly burned the German Reichstag—and then accused the Communists of setting it ablaze. The Communist Party, thus officially held responsible for this anti-parliament, anti-democratic act, was denied the right to elect representatives in the election, held a few days later, which gave Hitler his grasp on the German nation.)

The difficulty was that if parliament was worth nothing, the Hapsburgs were worth still less. Abolition of Parliament would have left the House of Hapsburg as the only governing power—an idea especially intolerable to me.

It seemed to me a special fault of parliament that after a decision was made, no individual could be held responsible for it. Is not the very idea of responsibility connected with the individual? Actually, is not the task of the true statesman the creation of a worthy plan or ideal, or is his task that of convincing a herd of stupid sheep of the genius of himself and his potential plans? Is a leader's incapacity proved because he cannot convert a majority to his view?

(This represents a complete distortion, or misunderstanding to say the least, of the basic principle of the democratic system, which is based upon the fact that elected representatives are directly responsible to the people who vote them into office and who in turn can vote them out again. The Dictator, on the other hand, is responsible to no one. Once in power he may act in any manner whatsoever and the people have no recourse, should they be dissatisfied, but to revolution.)

Have the masses, after all, ever been able to understand any new ideas, before success proclaimed their greatness?

What is a statesman to do who cannot win the favor of the masses? Where is the frontier dividing duty to the community from the obligations to one's personal honor?

### He Loves The Masses

The parliamentary principle of majority rule sins against nature's vital law of aristocracy.

The mediocre man holding office in a democracy is relieved of care because he knows that no matter what the result of his bungling may be, he will not be held responsible. More, he knows that anyway some day he will have to make room for another similarly great mind. For the simple masses, it is always comforting to know that they have a leader whose wisdom is no greater than their own; the representatives of the majority, that is to say of stupidity, hate nothing more dreadfully than a superior brain.

All this leads to cowardice, for whenever decisions are involved, the "leader" can hide behind the skirts of the majority!

Political crooks carefully beg approval of the majority for every large action—thus casting off all responsibility. This sort of political activity is disgusting and abhorrent to a truly decent and brave man, while it is attractive to all contemptible characters—he who is not willing to take personal responsibility for his actions, but seeks refuge, is a lowly scoundrel.

Once the leaders of a nation are such wretches, vengeance follows—all courage for decisive action is lacking, and one will accept any dishonor, no matter how humiliating, rather than make up one's mind.

(This bit of *Mein Kampf* philosophy was being widely quoted in England after Hitler commenced calmly to violate the Munich Agreement of September, 1938. Many Britishers began to believe this summed up Hitler's opinion of Chamberlain.)

We must never forget:

## THE NAZI POLITICAL TESTAMENT

"The political testament of the German nation, with regard to relations with other nations, should forever be:

*Never tolerate two powers on the European continent. It is the duty of the German state never to permit a power to be created on any German frontier, to use force if necessary to prevent this, and to smash with armed force any such power ever actually constructed. The power of Germany must be based upon European territory, and not upon colonies. The Reich must never be considered secure unless it can guarantee for centuries to come sufficient soil to every single citizen. The holiest right on this earth is that of tilling one's own soil, and the holiest sacrifice is the blood one sheds for that soil."*

MEIN KAMPF—Chapter XXVI

their own people. I was constantly amazed at the way they despised their nation's grandeur, defiled its history, and threw mud at its heroes.

The fight against their own race, against their own homeland, was senseless, unnatural.

It was some time after I came to see that the Social Democratic press was headed primarily by Jews, that I was struck with the realization that not one paper employing Jews was truly nationalistic. My hate of Jewry was intensified.

I bought pamphlets, traced names, and found that most of the leaders of Austria—from representatives in the Government to street agitators—were Jews. I found that the Social Democratic Party with which I had fought so bitterly over the union question, was almost exclusively in the hands of an alien race.

(Official Austrian Government statistics disprove these statements.)

I rejoiced in the realization that the Jew was no German. Now I knew the seducers of my race.

For a time I was childish enough to try to warn Jews of the madness of their doctrines. I talked until my tongue was tied, and my throat cracked, thinking I could convince the Jews of the destructive nature of their Marxist theory. But seemingly realization of the destructive destiny of social democratic theories served only to increase the determination of these people.

### "I Became a Fanatical Anti-Semite

As I argued, I came to know their ways. They depended upon the ignorance of their opponents; if they failed that way, they themselves pretended stupidity. Sometimes they would succumb to my arguments, before witnesses, only to deny this at the next moment when the witnesses were gone. The Jew never remembered a defeat in an argument from one day to the next. Often I was paralyzed. I did not know which to admire the more, their fluency or their more startling lies. I began to hate them. All this had one good result: as the supporters of Social Democracy attracted my abhorrence, my love for my own people grew. Knowing the wiles of these seducers, who would condemn the poor victim?

I became a fanatical anti-Semite.

Only once more—for the last time—I was tortured by anxious thoughts. I wondered if perhaps inscrutable Fate had not inalterably decreed final victory for this race.

Fate gave me the answer.

The Jewish doctrine of Marxism rejects the aristocratic principle of nature, setting mass, numbers, and weight against the eternal privilege of strength and power. It denies the individual, denounces the significance of race and nation, and so cuts off mankind from all assumption of civilization. This would destroy all order. Humanity would disappear with Jewish conquest of this world, which would then, devoid of all mankind, spin through the ether just as it did thousands of years ago.

Eternal nature revenges violations of her laws.

Thus, I believe, today I am working in the spirit of the Almighty Creator by fighting the Jew: I fight for the Lord's work.

"There is no principle so wrong as the parliamentary principle."

MEIN KAMPF—Chapter III

many have the "moral right" to foreign conquest. Yet in March, 1939, Hitler annexed millions of completely racially unrelated Czechs and Slovaks. Poles, Rumanians, Hungarians and others tremble lest this, too, be forcibly incorporated within Hitler's Germany.)

(Has Hitler, then, been "forced to abandon the platform of his general world view"? And should he not "for all future times relinquish all further public political activity"?)

I for a long time refrained from public appearances and talked of politics only in the most limited circles. I thus gained much insight into the incredibly primitive ideas and motives of the masses. Thus I trained myself.

The political memory of the various nations making up the Austrian State was almost entirely lacking for a long time, but now, as the various countries developed popular forces, the control of these forces became ever more difficult, as states took form on the frontier of the monarchy whose people were related to the different individual Austrian national splinters.

Vienna, faced with the development of Budapest as the capitol for the Hungarians, came to know a dangerous rival.

Soon Prague was to follow this example, then Lemberg, then Laibach, etc.

As these provincial towns tended more and more to become national capitols of individual countries, so also did they become centers for diverse cultures. Only thus—through these cultures—could the movements find spiritual depth.

The time would inevitably come when the forces of these different nationalities would be greater than the force of their common interest—then Austria would die.

If the war for the preservation of the greater state was to be waged at all, a ruthless and ceaseless centralization was the only weapon worth using. A uniform state language would have to be imposed.

Those guilty of this omission were guilty of the collapse of the Austrian Empire.

(If the Czechs and Slovaks know their *Mein Kampf*, how, in the light of these remarks, can they even consider the promise Hitler made, immediately after their conquest in March, 1939, to preserve their cultural ways and liberties within the Nazi Reich?)

Among the institutions which might have revealed to the Bourgeoisie the decay of the Austrian Empire was parliament. This blissful arrangement was transplanted, of course, from London to Vienna, with as little change as possible—up to and including the architecture of the physical building. Thus in Vienna after a mixture of Roman and Greek decorations there arose two houses above which, with symbolic irony, the four-horse chariots pulled away from each other toward the four parts of the globe—a perfect representation of what was going on inside.

### "... As a Lover of Freedom"

I was not yet twenty when I first attended a meeting of the Chamber of Deputies in Vienna. I always had hated this parliament, but not yet as an institution. Instead, as a lover of freedom, I could imagine no other possible form of government. The House of Hapsburg being what it was, I would have believed any form of dictatorship a crime against liberty and reason.

I was an enemy of the Austrian parliament chiefly because I thought it such a miserable imitation of the British parliament, which at that time, unconsciously, I admired very much.

The destiny of the German race in the Austrian State depended entirely upon its position in Parliament. With



A majority can never replace a man.

A majority always represents both stupidity and cowardice.

There is no principle so wrong as the parliamentary principle.

## The Weapon Of the Lie

Public opinion, of course, depends very largely upon the propaganda work of the press. As a very young man in Vienna, I was astounded at the political methods and accomplishments of the press. Heroes were created over night, and ridiculous trifles were with amazing ease turned into affairs of state. Showers of abuse could in a flash destroy the careers of long-trusted representatives of the people.

This notorious Jewish method—that of deluging honorable men with vile libel and defamation—must be studied in order to appreciate the true danger of these journalist rascals. They do not hesitate to turn inside out the lives of their enemies in search of dirt, and if nothing filthy is stirred up, then flat lies are turned loose with the conviction that some of it will stick despite thousand-fold contradictions, and that in consequence of incessant repetition of the lies, the victim is ultimately buried helplessly beneath them.

Such a rascal assailing some enemy or even all the rest of the world thus hides himself in a cloak of decency and rectitude.

(This is precisely the policy with which Hitler attacked Czechoslovakia's President Benes in the campaign of 1938, which ended in Benes' exile in America and in ultimate dismemberment of his country.)

It would take volumes to describe this procedure in all its untruthfulness and fraud.

As to parliament, again, it is impossible to think that it can act intelligently. For instance, vital economic measures are decided by a group of men of which, at most, one-tenth knows anything about economics.

(Here, again, Hitler reveals a hopeless—or a wilful—misunderstanding of the functioning of democratic government, and the role of the civil service and government commissions.)

Men of genius are smothered in general elections. Sooner shall the camel pass through the eye of a needle than shall a great man rise out of a common voting of the people.

The real genius almost inevitably personally announces his arrival in world history!

The object of democratic parliamentarism is to form an assembly not of wise men, but of intellectual cripples. Only in this way is it possible for the real wire-puller to remain cautiously in the background from which he is never called to account, no matter how damaging to the nation are the acts which he decrees. Only a lying criminal, lurking in the shadows, can be pleased by such an institution.

All this is infinitely distasteful to every straightforward man, ready to assume personal responsibility. And so, this democracy has evolved into an instrument of that race which shuns right and truth, now and always. Only a Jew can praise an institution as filthy and false as himself.

Opposed to this system is the true German democracy—the free choice of the leader who must assume absolute responsibility for all he does or fails to do. There is no majority rule, but only the rule of the individual who backs his decisions with his all. If it be argued that perhaps at times no one could be found willing to assume such a dangerous task, there is a single answer: "Thank God!"

Precisely this is the true meaning of German Democracy—no one unworthy can sneak in through the back door to rule his fellow people. The greatness of the office discourages weaklings and incompetents. But if such a weakling should attempt to steal in, we can most easily see him, and ruthlessly drive him out:

"Out, scoundrel!"

(This is clearly the reasoning by means of which Hitler fanatically believes his present position as Führer of Germany to be divinely justified.)

(Yet is it not really the dictator who sneaks in the back door and seizes power over his fellow people? In a democracy, the leaders may be chosen by a free vote of the people, and can be dismissed by the voters at the end of a term limited by those voters.)

## Holy Duty To Rebel

When the House of Hapsburg started with deep determination to root out the perilous Germanism of the Austrian Empire—Germanism which unchecked would destroy the policy of Slavization—the resistance of this persecuted people burst out in a manner the like of which modern German history had never witnessed.

"A man desiring world pacifism could only hope for its achievement through the conquest of the world by the German; for if he should try the opposite way, the idea and the possibility of World Pacifism would die with the destruction of the last German, for no other race has taken this pacifist nonsense so seriously in all its denial of nature and reason.

"Thus to arrive at pacifism one would have to make war. It is precisely this which the American 'savior of the world', Wilson, desired—at least so thought the German 'visionaries', and with this the purpose was fulfilled.

"The pacifist-humane idea may be perfectly fine when the highest man has conquered the world, and is its absolute ruler; for an idea can do no harm when its practical application is impossible."

MEIN KAMPF—Chapter II

For the first time national patriots were rebels. Not against the nation, not against the state, but they arose against a form of government which they knew could only lead to annihilation of their own race. This revolt demonstrated for all history that a state's authority merits respect and protection only so long as it helps, or at least does not hinder, the desires of a nationality.

State authority can never exist as an end in itself, or tyranny would be sacred and inviolable in this world.

When a people is driven toward destruction by any government power, then rebellion of that people—and every individual member of that people—is not merely a right but a holy duty.

The question as to when such an occasion arises is decided not by theoretical treatises, but by force and by success.

(Thus the Bible of Nazi Germany tells the Czechs and Slovaks that it is both their right and their duty to rebel against Nazi rule!)

Since the anti-German parliament of the Austrian Empire held a non-German majority, the mere thought of attempting to change the fate of the German-Austrian people through parliament was utter nonsense.

In the opinion of some fools who could think only of "legal" methods, all strong-arm resistance should have been renounced. But this would have destroyed the German people in the Austrian Empire.

Human rights tower above state rights.

But the bespectacled theorist would choose to die for a doctrine rather than for his people.

In order to destroy parliament should one go inside and "bore from within", or was one to fight from the outside, in frontal assaults against the institution as such? To fight from the outside necessitated arming oneself with unanswerable courage and to be ready for atrocious sacrifices. It means suffering countless blows. It means to be hurled to the ground, perhaps to rise with broken bones. And even then only after supreme struggle could victory come to the dauntless aggressor.

But for such fearless warfare—if it is to be successful—one needs the masses and the children of the masses. These the German movement lacked. So it could only go into the parliament, or so the leaders thought. I suppose, in general, it was believed that the masses could be enlightened through work in this "forum of all the nation."

The greatest real forum is not the hall of parliament—it is the great public mass meeting. There one will find thousands of people present simply to hear what the speaker has to tell them, whereas in the Chamber of Deputies there are a few hundred loafers, there only because they receive remuneration for their presence.

The German Deputies could drone on until they were hoarse—there was never any result. The moment the German movement sold out to parliament, it produced "parliamentarians", and not leaders and fighters.

Let it also be said to the Knights of the Pen and to the so-called "literati"—some of whom in a superficial manner supported the German movement—that the greatest upheavals in this world have never sprung out of inkwells.

Pen and ink may be left to explain such things in theory. But the force that has led to the world's greatest political and religious avalanches was ever and shall ever be the magic of the spoken word.

Only a storm of burning passion, pouring out words like the thunder of a hammer, can reach the heart of a people. He to whom this passion is denied, whose mouth is sealed, is not chosen by Heaven as a prophet.

The masses are essential to every movement. A movement must scrupulously avoid all that can conceivably weaken its ability to sway the masses, not for any "demagogic" reason, but simply because no idea—

no matter how all-powerful—is realizable without the masses.

The leaders of the German movement in Austria witlessly overlooked the importance of the people.

## The Oldest "International"

Proof that these leaders had no knowledge of the value of the support of the masses is the way they fought the Catholic Church.

Once the House of Hapsburg had decided to make Austria over into a Slavic state, religious institutions were fraudulently enlisted in this treacherous campaign. For instance, in purely German parishes Czech pastors were appointed who immediately placed the interests of the Czech nation above those of the church, thus adding impetus to the de-Germanization process. The German clergy, meanwhile failed utterly to take any advantage of the few similar pro-German opportunities which lay in their hands.

(All this about the old Austro-Hungarian empire under the Hapsburgs favoring the Czechs and allowing the German element to be submerged is, of course, pure historical fiction. It was precisely because the German minority tried to submerge the various other national groups in the empire that the latter finally broke away during the World War. The Czechs, for instance, had to fight underground against Austria for centuries and only achieved their national freedom after 1918.)

All this was a grave violation of German rights by the Catholic clergy.

Worse, the Catholic Church actually seemed consciously to side with the enemies of the German people. The root of this trouble was that the Catholic Church had its capitol outside of Germany, and for this reason it was hostile to the aim of our nationality. Schoenerer (pro-German leader, who was anti-Hapsburg, anti-Catholic and anti-Semitic) attacked the church in the belief that only in this way could the German people perhaps be saved. He felt that if successful in this struggle the sad schism of the church in Germany would be overcome, and that the German nation could gain enormous power—through unity—with such a victory.

Of course, the weak defense of Germans by the clergy was neither malicious in actual nature, nor ordered from "above", but only the result of submission to the unfortunate habit of looking at things objectively rather than subjectively.

Thus before thinking of anything else, before thinking of the rights and destiny of the German people, the clergy stiffly troubled itself over purely doctrinary notions, such as "government authority", "democracy", "pacifism", "international solidarity", and such nonsense.

This ruinous way of inspecting all concerns from the standpoint of a previously accepted belief kills all ability to think oneself subjectively into anything which is objectively contradictory to one's own doctrine.

## Protestants, Catholics, Jews . . .

Thus our fine German pacifists pass over in silence the rape of the nation, no matter if it comes most brutally, no matter if change obviously could be brought about only by resistance, for resistance is force—and force is contrary to the heavenly spirit of peace societies!

This is true not only of pacifists and Catholics, but also of Protestants. Protestantism, unlike Catholicism, is rooted in German soil—but it weakens and collapses the moment defense of German interests enters a field not included in the ideal Protestant world. Protestantism gladly upholds the interests of Germany, protecting its language, liberty and "purity"—yes, but only until some enemy of these things must ruthlessly be suppressed. Thus the attitude of Protestantism towards Judaism—the German nation's most deadly enemy—depends only upon dogma.

Only the German pacifist looks objectively at his own nation. The Jew never looks in the same way at the interest of Judaism. So the duped German socialist is "international" in a way forbidding him to ask justice for his people except by sobbing before his international "friends". Meanwhile, the Czech, the Pole and others do not act in this ridiculous way.

We must train the German people from childhood only—absolutely exclusively—to recognize the rights of their own nationality.

We must not infect our children's hearts with the curse of "objectivity". A Catholic should always be a German.

But the religious faiths and institutions of a people should always be inviolable to the people's political leader—or else he should be a reformer, not a politician. Any different attitude, particularly in Germany would bring catastrophe.

Summing up the German movement in Austria, I came to conclude it made three serious mistakes:

First, through small understanding of the importance

## ONLY COLOSSAL LIES WORTH TELLING

"The primitive simplicity of the mind of the masses is more easily misled by a great than a tiny lie—they are accustomed to telling insignificant lies themselves, and so can detect them. But, never having dreamed of the vast possibilities of lies, they generally fail to detect a truly gigantic distortion."

Even when in the process of being enlightened as to the actual truth of the matter, after a great lie has once been told, they will for a long time have their doubts, completely unable to believe that some truth was not contained in what they had so completely accepted. This is a fact which all the great falsifiers and lying societies know all too well."

MEIN KAMPF—Chapter X



## THE VERSAILLES ISSUE

"When Versailles was imposed upon the German people in 1919, the ruthless oppression of the German people written into that document should have been turned into a spark with which to ignite great flames of national passion.

How Versailles could have been used!

Its injustice should have been burned into the minds of sixty million people until a common hatred and a will of steel raised the cry:

"We want arms!"

Yes, a treaty of peace can be turned to that purpose!

Everything, from the child's primer to the last newspaper, every theatre and every cinema, every billboard and every blank wall, should have united in service of this one mission, until the fearful prayer of our drawing-room patriots, "Lord deliver us!" changed and became. "Almighty God, Bless our Arms; judge whether we deserve freedom; Lord, Bless our Battle!"

MEIN KAMPF—Chapter XXV

of working toward social justice, the movement lost support of the able-bodied fighting masses.

Second, joining parliament not only destroyed the momentum of the movement, but also burdened it with all the weaknesses innate in the institution of parliament.

Third, the struggle against the Catholic Church robbed the movement of many of the best national elements in innumerable lower and middle class groups.

### The Masses . . .

#### Important Because Stupid

Once again a political movement which might have achieved the salvation of the German nation and race through ruthless development of concentrated aims, and strong leadership, instead weakly spread out into too many directions, destroying all its force.

If the leaders of the German movement had only been intelligent enough to see the importance of the masses!

If they had only realized the stupidity of the masses, and understood that for purely psychological reasons one must present not two enemies to the masses, but only one! A single enemy must be pushed forward and all hate must be concentrated upon this sole opponent.

It is part of the genius of a true leader to make even widely different enemies appear to belong to but a single category.

A well-directed, single blow always accomplishes more than many scattered taps.

Moreover, the thought that there are various enemies will frighten people and cause them to doubt their own right. Then they come to fear that perhaps they themselves are wrong and the others are right. Then they are paralyzed. But if the masses believe that they battle but a single enemy, then belief in their own cause is strengthened and hate of the one enemy is ever more bitter, is in fact boundless.

(Hitler here reveals his technique of hypnotizing the masses with brutal clarity. He says in effect that to gain control of the "stupid" masses for whom he has such little regard, a single enemy must be created. If the Jews had not been at hand they—or any other "single enemy"—would have had to be invented. Thus all of Hitler's polemics against the Jews must be read in the light of this—that for psychological purposes he had to create an enemy. He says that even widely different enemies must be made to appear to be but a single enemy, and thus throughout *Mein Kampf*—and today in actuality—he attacks the Jew as both a Communist, a Stock Exchange financier, and a rapist—and also as the man behind the scenes in the governments of France, Russia, England, and the United States.)

### Those Jews Again

While the blithering idiots who led the German movement were blissfully unaware of all this, this was manifestly not true of their competitors at the head of the Christian Socialist Party, who understood the masses. But even this movement made its mistakes. For one thing, they attacked the Jews on religious rather than on racial grounds. It was thought that in this way the Czech elements could be enlisted in the cause, for they would be able to share in the oppression of the Jews without fear of themselves being attacked on racial grounds.

All this, of course, gave Jewry little cause for worry. If necessary, a drop of baptismal water would halt everything and save Judaism.

Such half-measures utterly destroyed the value of the Christian Socialist Party's attack on the Jews. It was false anti-Semitism that was worse than no anti-Semitism at all. It was so impotent that the Jews would have been unhappy without it, for as long as their enemies acted in this manner they were not dangerous.

If the Christian Socialist Party leaders had understood anti-Semitism as well as they understood the masses in general, and if they had adopted more nationalistic tendencies, in my opinion this Party could have successfully changed the fate of the German race.

Since my convictions were not understood elsewhere, and thus not followed in any party of the Austrian state, I could not make up my mind what to do. Should I join some party? They were all incompetent.

My hate of the Hapsburg state increased. Finally I realized that the fate of the German people could be decided only in the Reich, and not in this place. My heart came to dwell where I was not.

I felt with absolute certainty that this Austrian state was bound to oppress everything German, just as it sponsored everything that was not German. The conglomer-

eration of races manifested in the imperial capitol made me ill—all this mixture of Czechs, Poles, Hungarians, Ruthenians, Serbs, Croats, etc.—and always Jews and more Jews. To me the giant city was the personification of incest (sic).

All my time there I was unable to forget the German dialect I learned in my childhood in Bavaria. I could not learn the Viennese jargon. The longer I stayed, the hotter burned my hatred for the alien mixture of races devouring this ancient site of German culture.

Always my heart had beaten only for the German Reich, never for any Austrian monarchy. So I could only dream of the hour of the collapse of this monarchy as the first step in the salvation of the German race.

More and more I longed to go at last to the land to which my secret wishes and hidden love had been calling me since childhood. I hoped one day to be a famous architect, and thus to serve my nation, and I wanted to work on the soil of the fatherland.

Some may not understand this longing, but I appeal to those who, severed from the homeland, must fight for their sacred and holy language, to those who are tormented and persecuted because of their faithfulness to things that are their own, and who burn for the moment that will return them to the arms of the beloved Mother. These will understand me!

He who is German but does not belong to the dear Fatherland knows this horrible longing which torments on and on, ceasing only when the doors open and common blood finds rest and peace in the common Reich.

### "A Quiet, Serious Man"

Vienna was, and remains, the hardest, but most thorough school of my life. I entered the city a boy, I left it as a quiet, serious man. There I built the foundation of a view of the world, and of political thought, which never left me. I had only to fill in the details.

Only today do I appreciate, really, those years of apprenticeship.

I have dealt so fully with those years because their lessons formed the basis of the Party which after five years of growth has now begun to grow into a great mass movement.

I do not know what my present attitude would be to Judaism, Social Democracy—or rather to Marxism as a whole—and to social problems, if I had not so early, under the pressure of Fate, had this schooling.

## CHAPTER IV

### MUNICH

IN THE SPRING OF 1912 I moved to Munich.

A German town! How different from Vienna! I was sick to think of that racial Babylon.

Here in Munich the dialect reminded me of my youth, and thousands of other things here were, or became, dear to me.

Today I feel more attached to this town than to any other in the world, and this is probably because it is so closely linked with the course of my own development.

Aside from my art work, I was again thrown into the study of current politics, and now especially foreign affairs. Even more than in Vienna I realized the stupidity of the German coalition policy with Austria. Everywhere I found people deluded with the belief that the Hapsburg Monarchy was an ally to be relied upon. It was not realized that this was no longer a German state and that slowly and internally it was collapsing. I knew this Austrian state better than those so-called "diplomats."

A few years later, when the hour came for things to be proven, how excited these people got when Italy slid out of the Triple Alliance and let these other two "allies" go their way—and even finally fought against them.

The crafty Hapsburgs had used the Alliance in this way: as a friend Germany could not interfere with force in the Hapsburg policy, which within the Austrian Empire was anti-German and pro-Slav.

Beyond this, how could the German in Austria act while the German in the Reich had only praise for the Hapsburg regime? If he resisted, then in German public opinion he was a traitor to his own race—he who for centuries had martyred himself for his nationality!

And what was the German-Austrian Alliance worth as such now that the Hapsburg Monarchy was Slavic?

The policy of official German diplomacy was not stupid, no—it was maniacal. They had an Alliance, and calmly watched the partner brutally and methodically destroy its very basis, Germanism.

Anyone with the sense to study history would never have believed for a moment that Rome and Vienna would ever fight side by side. Any Italian government attempting to put its people on a battlefield with, not against, the hated Austrian state, would have been overthrown.

(In the minds of most Italians today, this dislike still exists—now transferred from Vienna to Berlin, despite the Roman-Berlin axis of Mussolini and Hitler).

Italy had but two possibilities in its relationship with Austria: alliance or war. By choosing the first she was able leisurely to prepare for the second.

### The Bursting Point

Why is an alliance formed at all? Certainly only so that Germany could serve her own future better than she could standing alone. Annually Germany's population increases by almost 900,000. The struggle continually to feed this growing family was—and is—every year more difficult, and some day must end in disaster, unless ways are prepared to avert eventual starvation or strangulation.

Four ways existed in which to avoid such a horrible future:

1. Copy the French. Artificial methods could be used to limit births and block the danger of over-population.

Nature herself limits population, but wisely and ruthlessly. She creates difficulties which kill off the weak and allow only the strong to survive; this strengthens the entire species.

Meanwhile, the Lord's good little Ape does not see this. No, he artificially limits the number of births, thus stopping the struggle for life and its process of natural selection. He controls the quantity, all right, but he pays no attention to the quality. Every effort is made to preserve not only the weak, but the weakest.

Nature's law cannot be broken in this way. A stronger race will come to drive out these weak people.

He who argues that the German people should preserve their existence in this way, would rob the German people of their future.

2. Another way is what is today called "domestic colonization." The productivity of the soil can be vastly increased, but certainly not without end. To attempt in this way to save the German people would be to wage a battle, which would inevitably fail. Famine would eventually strike down the people in years of poor harvests.

One day, of course, all mankind will have mutually to limit the population of the world, when the soil can no longer feed all the peoples—this would concern all nations, but now only the race lacking sufficient soil for itself is the one which will suffer. Nature reserves no soil for any particular race—soil is for those people

"It must be a higher honor to be a citizen of the German Reich as a street cleaner, than to be a king in any foreign state.

Compared to the alien the state citizen is a privileged character—he is master of the Reich."

MEIN KAMPF—Chapter XV

which have the energy to conquer it and the will to cultivate it.

A nation which attempts to solve this problem by domestic colonization seals its doom, and will suffer while alert nations expand and thrive. The worst of this is that too often it is the culturally superior nation which chooses this method, thus permitting inferior but more ruthless nations unlimited soil. This heralds a time when the inferior nation will be so powerful as to destroy the superior nation and this will mean a world decline.

(This theorizing is somewhat anti-dated in that chemical discoveries now made, if properly utilized, would enable a nation as large as Germany to feed all its people with food-stuffs produced on a bare hand-full of acres.)

### The Only Foreign Policy: Conquest

If we German people adopt this idea of domestic colonization, any really worth while foreign policy would have to be given up, and then the future of the German people could be considered dead and buried.

(In other words—the only "worth while foreign policy is one which prepares conquest of foreign soil.)

I emphasize that German domestic colonization can serve primarily only to end social wrongs and particularly to take soil out of the reach of speculation—but domestic colonization can never suffice to assure the future of the nation—the nation needs new territory.

3. Either new soil could be taken year by year on which to place the yearly superfluous millions, or

4. . . . industry and trade could work toward foreign consumption and the nation could attempt to live on the profits.

The better of these latter two methods was, of course, acquisition of new land; this has countless advantages.

(Here is another example of the way Hitler warps his reasoning to suit his own ends.)

If our forefathers had based their decisions on the present day pacifist nonsense, we should today hold no more than a third of our present territory.

The territory of many European states is today insanely small in comparison with their colonies, foreign trade,



## LESSONS IN PROPAGANDA

"Propaganda appeals forever only to the masses! The business of propaganda is not scientific training of the individual, but instead is the directing of the attention of the masses to certain facts, events, needs, etc.—the purpose is to make things seem important.

The whole art consists in attacking a point so skillfully that a universal belief in its reality is induced, and a righteous faith constructed.

Propaganda must be popularly toned, dropped to the intellectual level of the dullest of those at whom it is directed. Thus the greater the mass which must be influenced,

the lower must be the form of the propaganda used.

The less scientific ballast used, the more brilliant will be the success of the propaganda.

The absorbant-capacity of the masses is most limited. Their understanding is small while their forgetfulness is great. Therefore, propaganda must be strictly limited to a very few essential points, and these must be used again and again until the dullest man of all cannot help knowing what is meant. As soon as this principle is abandoned the force of propaganda fades."

MEIN KAMPF—Chapter VI

etc. Their apex is in Europe, their base all over the world—quite different from the United States of America whose base is still on its own continent but whose apex touches the rest of the earth. This, and this alone, accounts for the tremendous strength of that nation and the weakness of most of the European colonial powers.

Germany, therefore, had only the possibility of acquiring new soil within the confines of Europe.

In the 19th century such a thing could not be achieved in a peaceful manner—it could only come as the result of a bitter struggle. It could not be launched half-heartedly, but would require the utmost zeal. Only a war could bring victory.

All possible alliances would have been considered only as seen in this light.

And if European soil was to be had, by and large it could be had only at the expense of Russia—and thus, as of old, the Reich would again have to send knights marching out armed with the German sword, to give soil to the German plow and bread to the German people.

There was but a single ally in all Europe for such a policy: England.

Only so could the back be covered so that this new German invasion could be launched. Our right would be no less than the right of our forefathers.

No sacrifice would be too great in order to win England's favor, for this would mean renunciation of all thought of colonies and sea power, and the avoidance of all competition with British industries.

### Attention, Mr. Chamberlain

The result would have been a MOMENTARY RESTRICTION that meant creation of a mighty state.

There was a time when England could have been persuaded to do this. England knew that Germany, because of ever-increasing population, needed a way out—a way out that would be fought for with England's cooperation on the European continent, or else regardless of England, in the wide world. It was probably because of such reasoning that England tried a rapprochement with Germany. Yet some people in Germany thought that now we were only supposed to pull some British chestnuts out of the fire!

Just imagine a wise German foreign policy assuming Japan's role in 1914—the consequences which would have come to Germany are limitless. There never would have been a World War. The bloodshed of 1904 would have saved ten-fold the bloodshed of 1914-18.

This shows the absurdity of the Alliance with Austria. That mummy of a state allied itself with Germany not to fight a war, but in the service of eternal peace—which meant the certain extermination of the German race in the Austrian Monarchy.

But the leaders of the Reich could not vision the possibility of an alliance with England, of course, as long as they lacked the determination to help the Germans dying away so near at hand in the Austrian Empire. A Reich which would not ruthlessly alter this situation could never see such a daring plan.

Not only this: despite the fact that Austria's value as an ally required the preservation of the German elements, the Reich leaders looked idly on while the Germans in Austria were slowly oppressed.

Nothing seemed worse than a light—so at the least opportune hour a fight was forced upon the Reich.

The Reich leaders attempted to out-face fate, and were overwhelmed. They dreamed of world peace and landed in the world war.

### And Now Stalin!

But the Reich leaders never for a moment considered acquisition of new soil, for this was only to be had in the East and it meant a fight. They wanted peace at any price, for the watch-word of their Foreign Policy was no longer preservation of the German nation, by every means, but instead, preservation of world peace by any and all means.

The Reich leaders chose the least suitable answer to their problem: development of industry and world trade, and the coveting of sea power and colonies.

Yet this, too, could only end in fighting. Only children could expect to survive gathering their bananas in "peaceful competition of nations" without ever being compelled to take up arms.

No: If we chose this way England would then some day be our enemy.

If European territorial policy could be carried out only with England and against Russia, on the other hand colonial and world trade policy was possible only with Russia against England.

### Those "Brutal" British

However, one no more thought of forming an Alliance with Russia against England, than with England against Russia, for in either case the result would have been war. So to prevent this war, the commercial policy was chosen. This talk about "peaceful economic competition of the world" was the greatest madness ever made the guiding point of a state policy.

In England itself the denial of all this was glaringly apparent: no people has ever more brutally prepared

"We Nazis must ever retain our foreign policy aims—to secure for the German people the soil which is due them on this earth.

I bitterly oppose those "racial" writers who claim that such an acquisition of soil "breaks sacred human rights." These people only create confusion which serves the enemies of our people."

MEIN KAMPF—Chapter XXVI

with the sword for its economic conquest, or thereafter more ruthlessly defended its prizes, than have the British.

The British make economic gain out of political power and transform every economic advance into political power. How mistaken to believe that England was too cowardly to shed her blood in defense of her economic policy!

But in Germany the schools, the newspapers, and the comics gradually persuaded the people that although the British were smart traders, they were actually incredible cowards.

I remember vividly the astonishment on the faces of my comrades when we clashed with the Tommies in Flanders. At this time I formed my first views about propaganda.

Getting back to the Triple Alliance it must be emphasized that an Alliance is weak as soon as it restricts itself to guardianship of the status quo. In an alliance, as everywhere else, strength is in attack, not in defense. It was lucky for Germany that the World War burst by way of Austria, so that the Hapsburg's were compelled to fight; if the war had begun in any other way, Germany would have stood alone. The Hapsburg state would have been not only unwilling, but unable, to fight in a war caused by Germany.

What later made one so angry with Italy would have occurred even sooner with Austria; Austria would have remained neutral to save herself from immediate revolution.

The great unpopularity of the Austrian Empire in the world brought the Reich enemies through alliance with this hated state; Austria's enemies became Germany's enemies.

With a general attack upon Germany, each one of these could expect to win riches at the expense of Austria.

This was just the bait International Jewish World Financiers needed in order to carry out its long-cherished plot to destroy Germany, which had thus far refused to yield to the general Jewish Super-State control of world finance and economics.

All this time I felt that our unfortunate treaty with a state doomed for disaster could only lead to a ruinous collapse of Germany itself; unless the Alliance was broken in time.

Even when I was at the front fighting in the war, I still maintained my belief that the Alliance would have to be broken to save Germany, and I felt that this would be no sacrifice but would only lessen the number of our enemies.

### The State: What Is It?

A deeper cause making it possible for Germany to hold the absurd belief in "economic conquest" as practical, and the preservation of world peace as a political

goal, was the victorious march of German industry and invention and the rising success of German trade. Some came to think of the state only as an economic institution, to be ruled according to economic laws and interests.

Really the state has nothing whatever to do with a particular conception of economics or economic development.

The state is not an assembly of commercial groups and business men. It is the organization of a community of physically and spiritually equal human beings, united for the furtherance of our species. That, and that by itself, is the true purpose and meaning of a state. Economics is only an auxiliary.

The state-forming forces can be summed up thusly—they amount to the individual's ability and readiness to sacrifice himself for the community. When the World War came the clever British fought for "liberty," and not only for their own—no, but for that of the small nations.

Meanwhile, we Germans fought for "bread." Our "statesmen" could not understand that when a man fights for an economic interest he scrupulously avoids death, for death would prevent him forever from enjoying the reward of his struggle.

The following statement may be followed after as an eternal truth:

A state was never founded by peaceful economy, but only and always by the instinct of race preservation, and by heroics, or by cunning.

## CHAPTER V

### WORLD WAR

IN MY YOUTH the most depressing thing to me was that I had been born at a period of history in which temples of glory were erected only to tradesmen or state servants.

Why hadn't I been born a hundred years sooner? At the time of the Wars of Liberation, say, when a man had a value quite apart from "business." I looked upon it as a mean trick of Fate that I lived in the period of "peace and quiet".

Even as a boy, I was no pacifist, and all attempts to train me in this direction were utter failures.

When the Boer War came, it was like a flash of lightning illuminating my horizon. Eagerly I devoured the newspapers each day, happy to follow this heroic campaign, even from such a great distance.

The Russian-Japanese War found me much more mature and observant. As a nationalist, I supported the Japanese, and gloried in the defeat of the Russians as a catastrophe for the Austrian Slavs.

The pre-war German belief in "Commercial Conquest" was a sign that real virtues of statecraft had been forgotten, and along with them all insight, will, and determination—by the law of God the result was the World War.

I asked myself:

"How could the great German state, part of the heroic Prussia of old, have become so ill? Was it poisoned?"

More, and ever more, I thought of that power which I had met in Vienna—Marxism.

Once again I thoroughly investigated this doctrine of destruction, led this time not by personal experiences, but by observation of political processes.

Soon I was warning my acquaintances, as I do today on a greater scale, against the maxim of all cowards: "Nothing can happen to us!"

In these years, 1913 and 1914, I proclaimed my conviction that the question of Germany's future was a question of the destruction of Marxism. This infection, almost invisibly, wherever it was present destroyed the cornerstone of a sound state.

Then the Balkan War came, and passed, but left hints of something more to come. The days that followed lay upon men like a horrible dream, similar to the throbbing heat of the tropics, and then finally the everlasting worry—the feeling of approaching disaster—turned into longing: Let Heaven hasten her destiny, which could in no wise be turned aside!

### World War!

Then the first bolt of lightning thrashed down to earth the storm broke, and in the skies roared the batteries of the World War.

I was sitting far away, and heard only vague details,



when first news arrived of the murder of Archduke Franz Ferdinand. Momentarily, I feared that possibly the bullet had come from some German outraged over the Hapsburg pro-Slav policy. The results of such a deed could have been a true disaster, for then this pro-Slav policy would have been "justified" before the eyes of the world. Then I learned, with a slight feeling of horror, that the murderers were Serbs, for this was revenge of inexorable Fate upon a treacherous House.

(This passage clearly reveals Hitler's fantastic ability to twist his argument for his own purposes—and then to believe it. He convinces himself that the Austrians were pro-Slav and pro-Serb—although these minorities had struggled against the Austrian government for centuries in their desire for liberation. Therefore, no minority subject could have murdered the Austrian Ferdinand. Discovering that the assassins were Slavs, Hitler attributes this to the "revenge of inexorable Fate," rather than to any flaw in this reasoning.)

To reproach the Vienna government for the ultimatum it presented is unjust—no other power could have acted at all differently. No, the Vienna government circles must not be reproached if they hurried into a war which

but some things annoyed me. The press, behind the backs of the soldiers, began to sow seeds of discontent concerning the war: "The battle was unworthy of a civilized nation . . . the bravery of a German soldier was a matter of course, and did not call for wild enthusiasm among cultured peoples . . . anyhow, this war was not of our intention."

Soon people were protesting, more and more, against all demonstrations of war fever. But the people who provoked this attitude through their prattling press were not hanged, as they should have been. Instead, their propaganda worked, and people began to protest victory celebrations.

The important point is that such enthusiasm as war enthusiasm, once broken, cannot easily be awakened again. It is intoxication, and it should be kept.

As for myself, I was angered that nothing was done to increase war jubilation—that it could possibly, conceivably, be systematically restrained I could not understand.

Another thing that irritated me was the way Marxism was treated. Marxism aims for the ultimate destruction of all non-Jewish National States, and therefore it trembled to see, in July, 1914, how the German working

## CONQUEST AT ANY PRICE

"Pre-war German foreign policy should have aimed to strengthen German power through conquest of new soil in Europe, either with the aid of a British alliance, or else with the force of such a mighty and abnormal military machine that its creation would have halted cultural activity for 40 or 50 years."

MEIN KAMPF—Chapter XXV

perhaps was still avoidable—it could only have been postponed for a short time.

The curse of German and Austrian diplomacy was that it always strove to put off unavoidable reckonings, until at last trouble broke out when unplanned for, and therefore at the most unfavorable moment. It was certain that still another attempt by Austria to save the peace would have only meant that the inevitable war would come at the wrong time.

(The theory here propounded is evidently that upon which Adolf Hitler, now no longer a prisoner in a fortress but instead leader of Germany, conducts Nazi foreign policy in relation to such foreign diplomats as Chamberlain and Daladier. He feels that those foreign leaders will put off "unavoidable reckonings" as long as possible, and thus run the risk of finally becoming involved at "the most unfavorable moment".)

To me those days seem like rescue from all the bitter moods of my youth. I am not ashamed to say that, swept off my feet by a storm of passion, I fell on my knees and thanked Heaven with all my heart that it had granted me the fortune to live this day.

It was not a matter of the fate of Serbia, or of Austria, but of the survival—or the death—of the German nation. Bismarck's creation now had to go forth to battle.

## A Fervent Wish Fulfilled

My wish as a boy, and then as a young man, that I be given one opportunity to prove by acts my national fervor was fulfilled! I was no longer paralyzed. I had so many times sung *Deutschland über Alles*, and cried *Heil!* with all the force of my lungs—and now I could prove myself. I would not fight for the Hapsburg State, but I was ready to die for my people and for my Reich.

On August 3rd I petitioned His Majesty King Ludwig III, requesting permission to join in a Bavarian regiment. Wild with my joy I was when the next day I received a favorable reply. My hands trembled as I read the notice of my acceptance. Within a few days I was in uniform—thus to stay for six years. The greatest era of my mortal life had begun.

Now the tenth anniversary of that great day approaches and it is with melancholy pride that I look back on those weeks when began the grand battle of my people, in which Fate granted me permission to take part.

Only one thing bothered me—I was afraid I would reach the front too late. This thought tortured me, only this disturbing my peace.

Soon I left Munich, and then saw the Rhine for the first time in my life as we roared westward to defend the German Reich against the greed of its old enemy.

Then there was a night, cold and wet, when we marched silently through Flanders, and just as day broke, a shell whined over our heads and bullets crashed through the ranks. We ran forward, through fields, leaping hedges, and rushed straight into hand-to-hand combat.

While Death busied himself with us, a song from afar reached our ears—then it burst from our lips as we sang it along:

"Deutschland, Deutschland über alles, über alles in der Welt!"

Four days later we retraced our steps—but each step was different—for boys of seventeen now seemed like men.

That was the beginning.

Later the joy and romance of all this was buried beneath fear of death. I, too, felt this, but the harder this voice of self-preservation called me, the stronger was my resistance. My sense of duty won a victory by the winter of 1915-16. Now Will was master.

This change took place in the entire army. The heroism of this German army will burn gloriously down through all the pages of history.

I did not want to discuss politics, for I was a soldier,

class set about serving its Fatherland. In a few days the Marxist leaders were deserted; they stood alone. So what did they do but speedily and hypocritically join in the national renaissance!

These fakers should have been destroyed: if the best men were to die in the front line trenches, certainly the vermin at home should have been wiped out. Yet the Kaiser himself united with these criminals, turning the nation over to their mercy.

Thus the fight against Marxism failed once more, and for this reason:

Every attempt made for the sake of a world idea fails unless the struggle takes the form of a violent attack. The weapon of ruthless, brute force is of greatest value in war between two diverse views of the world.

## Bismarck's Weakness

In the same way, Bismarck lost his battle against socialism, because instead of taking direct action, he entrusted responsibility for the overcoming of Marxism to the Bourgeoisie. The Iron Chancellor lacked a fundamentally new world view.

(Hitler has always been jealous of Bismarck's great role in Germany's history, so here he scoffs at him because he lacked the talents necessary to create a Nazi program, or anything similar.)

Circumstances were no different at the outbreak of the World War. What was one to give the masses in the place of Marxism? There was nothing. No suitable party beckoned to the men who now left the ranks of his international class group—certainly the Bourgeois organizations were not attractive to him. But the Bourgeois political leaders failed to comprehend what was happening, and had no idea of how to win the masses.

We should never consider the masses stupider than they really are. Feeling is a more important factor than reason in most political matters; an alluring new concept was desperately needed to capture the workers who in a burst of national enthusiasm momentarily forgot the insidious teachings of the Marxist masters.

Long before the World War I was so convinced that there was no group capable of overcoming the Social Democrats, that I had no impulse to join any political party. As the World War raged I felt this more strongly, and expressed myself openly to my comrades.

Now I first thought that I might sometime become active in politics.

So I assured my intimates that after the war I would be an orator as well as an artist.

I think I meant this seriously.

## CHAPTER VI WAR PROPAGANDA

AS I STUDIED POLITICS with such interest, I was always much intrigued by propaganda. I saw that the Marxist organizations applied this weapon with a masterly touch.

Events during the war showed the almost unbelievable potency of propaganda. Often there was too much time for thought—but the enemy was the one who filled the blank spaces. While our leaders were failing to do anything, I learned much from the propaganda of our enemy.

The British and the Americans, branding the German as a barbarous Hun, prepared their soldier for war. He was made to hate his enemy with all his heart. Then when this soldier met our cruel weapons, and saw their effect upon his falling comrades, he believed the more in his government and in its—and his own—"righteous cause."

Whatever little propaganda was manufactured on our side was terrible. Our papers laughed at the enemy as a ridiculous, easy-to-be-vanquished fool; then when our soldiers met him on the battlefield, and learned how untrue this was, they were discouraged if not terrified—and so many of them came to doubt everything they were told, and even the cause they were fighting for.

## Freedom From Whom?

The aim for which we fought was sublime; freedom and unity of the German people.

Nations fighting for existence on this planet should not concern themselves with particulars of humaneness and aesthetics. Nature does not know these drizzling things—questions of destiny have no obligation to beauty.

Slavery is the most unbeautiful thing related to human life.

The Jews are the inventors of the current perfumes of civilization, but their very existence is incarnate protest against the aesthetics of the Lord's image!

In the time of the World War, propaganda was a means to an end, and this end was the existence of the German race. Propaganda, then, could be looked at only with this in mind. The cruelest imaginable weapons were humane if they hastened victory.

Important is the question: at whom should propaganda be aimed? At the intelligentsia, or at the little-educated masses?

For the intelligentsia we have scientific instruction, not propaganda.

Propaganda appeals forever only to the masses! The business of propaganda is not scientific training of the individual, but instead is the directing of the attention of the masses to certain facts, events, needs, etc.—the purpose is to make these things seem important.

The whole art consists in attacking a point so skillfully that a universal belief in its reality is induced, and a righteous faith constructed.

Propaganda must be popularly toned, dropped to the intellectual level of the dullest of those at whom it is directed. Thus the greater the mass which must be influenced, the lower must be the form of the propaganda used.

## Propaganda —And Away With Truth

The less scientific ballast used, the more brilliant will be the success of propaganda.

The absorbant-capacity of the masses is most limited. Their understanding is small while their forgetfulness is great. Therefore, propaganda must be strictly limited to a very few essential points, and these must be used again and again until the dullest man of all cannot help knowing what is meant. As soon as this principle is abandoned the force of propaganda fades.

Our propaganda during the World War—if there was any such—neglected the basically important fact that a deliberately subjective biased attitude must be adopted in every case.

Sometimes it was difficult for me to believe that our propaganda sins and omissions could be blamed upon stupidity. What is a people to think of a poster advertising some soap but which remarks that other soaps are just as good? They would shake their heads. Propaganda's job is never truly to sum up all the various causes—it must emphasize only the cause it is intended to represent. It must not waste time exploring truth, and then presenting this with intellectual honesty—it must perpetually serve its own truth.

It was a basic error to talk of the war guilt from the standpoint that Germany alone could not be held responsible. The enemy should have been loaded down with the entire guilt, even if this were not true—which it was in this case.

The moment one's own propaganda grants even a glimmer of justice to the other side, seeds are sown for the

"The parliamentary principle of majority rule sins against nature's vital law of aristocracy."

MEIN KAMPF—Chapter III

doubting of one's own cause. The masses are incapable of deciding where the enemy's sins end and their own begin.

## True or False, Blame the Enemy

At this time the masses begin taking pains not to do the enemy an injustice. An overwhelming majority of the people is naturally so feminine in nature and thought that it is motivated more by feeling than by sober reason. But this sentiment is very simple. There are almost no shadings—there are only opposites. There is never half of this and half of that, but only love or hate, right or wrong, truth or lie.

The British proved their knowledge of the primitive masses with their atrocity propaganda, ruthlessly building moral righteousness, while flailing the German enemy with the unequalled, colossal lie of sole war guilt.

Meanwhile our empty-headed "statesmen" poured out a thin stream of pacifist dishwater. How could this make men willing to die!

Propaganda must carefully limit itself to very little, which must be ever and forever repeated. The masses require some time before they even notice anything, and then it only impresses itself upon their memories after it has been hammered in for a long time.

Thus the enemy armed itself with only a few ideas, and then hurled these out continuously. At first their propaganda seemed madly impudent; later it was merely unpleasant—but finally it was believed.

After four and a half years a revolution flared in Germany—and the slogan of that revolution was born in enemy war propaganda!

All the effect of German propaganda was just nil.



## CHAPTER VII

### REVOLUTION

THE ENEMY PROPAGANDA first struck us in 1915; in 1916 it was intensified, until as 1918 dawned it had swelled to a giant flood. The army began to think as the enemy wanted it to.

Remember how France came back, when at first, in 1914, we crashed victoriously into that country! What did Italy do in the days of the destruction of her Isonzo front? Remember France again in 1918, when our far-shooting batteries hammered at the very gates of Paris!

This was all the result of propaganda.

But meanwhile what came forth from Berlin?

Nothing, or worse.

Constantly I was infuriated as papers behind the lines passed into my hands, and I read of the mass murder they were committing back home. I was wracked with the thought that if only fate had placed me there instead of those criminally incompetent wretches, things would have been very different.

I felt at last the irony of fate, which could put me at the front where any stray gesture of some negro might shoot me down, while in another place I might have done different service for my Fatherland. I was confident enough even then to believe that I would have been successful. But I was unknown among eight millions—so I held my tongue and did my duty.

The first leaflets distributed by the enemy dropped into our hands in the summer of 1915.

Always, with never any changes except in form, their contents were the same: Germany was tortured by distress, the war would never end, our hope of winning was vanishing. We were told that those at home therefore longed for peace, but that "Militarism" and "The Kaiser" would not allow it. The world did not oppose the German people, these leaflets said, but only the real villain—"The Kaiser"; the war would only end when this enemy of all mankind was eliminated. Then, and only then, "Prussian Militarism" destroyed, the Democratic world would embrace Germany in happy, eternal peace.

Wherever Bavarian regiments fought, foreign planes dropped sheets denouncing Prussia, asserting that only Prussia was guilty of wrong, and that there was no enmity at all against Bavaria. Feeling against Prussia visibly grew among the troops.

For a long time the enemy swamped us with "letters from home" wherein the Germans we were defending cried out against the horrible conditions way back in the heart of Germany. But in 1916 our soldiers began to receive an endless flood of letters from their own unthinking women at home supporting the claims of the enemy propaganda, ruining the morale of the soldiers, and actually costing hundreds of thousands of men their lives. We had grumbled enough at the front as it was, hungry and abused, but with the realization that there was misery at home, things became infinitely worse.

#### Hitler:—

#### War Is Hell!

Near the end of September, 1916, my division marched into the battle of the Somme. It was like Hell rather than like war. We stood our ground in whirlwinds of fire, pushed back, then advancing, never retreating.

On October 7th, 1916, I was wounded.

Carried back to the rear, I was sent to Germany.

I had not seen home for two years—I could not even imagine how Germans not in uniform would look. As I lay in the hospital at Hermies, I jerked with shock when suddenly I heard the voice of a German woman—a nurse—speak to a man lying near to me. Such a sound—for the first time in two years!

As the homeward-bound train neared the German frontier, we all became greatly excited. Past us drifted the towns through which we had marched two years before as soldiers: Brussels, Louvain, Liege, and then finally we thought we recognized the first German house with its high gable and attractive shutters.

The Fatherland!

Back in October, 1914, we were aflame with enthusiasm when we crossed the frontier; now quiet emotion reigned. Each was happy to be allowed to see once more that which he had so fearlessly defended with his life.

One day, almost on the anniversary of my marching out, I was taken into the hospital at Beelitz near Berlin. What a change from the Somme mud to these white beds.

Yes, and the spirit of the war front was lacking, too. I heard bragging of one's own cowardice! One person even boasted of thrusting his own hand into barbed wire so as to get into the hospital! He even went so far as to flaunt his act as the consequence of bravery higher than that with which an heroic soldier falls.

Many listened silently, others left the room, but some actually agreed with the man.

I was overpowered with disgust, but this agent of trouble was tolerated in the hospital. What could be done? The authorities knew of this talk, in fact knew quite well the attitude of this man as well as of many others. But nothing happened.

When I could again walk, I went to Berlin on leave. Distress was everywhere. Millions were hungry. Great was the discontent. Homes were filled with just such talk as existed in the hospitals.

Munich was much worse!

I could hardly recognize the town. Anger, complaining, and curses were encountered everywhere. Avoidance of duty was considered the smart thing.

The state officials were now all Jews. So were the clerks in the stores. I could not refrain from comparing

"The organizer must not over-estimate the masses of people; he must know their weakness and bestiality, and must be able to convince them of the truth of an idea, even if to do this he must be a demagogue."

MEIN KAMPF—Chapter XXIII

this mass of "fighters" of the chosen people with the few representatives the race had under fire in the front line trenches.

(Actually, approximately 100,000 of Germany's total Jewish population of a half million were enlisted, as official records show, and an overwhelming majority of these fought at the front. Furthermore, countless engineers, chemists, doctors, etc., served their country with distinction at the battle front and behind the lines.)

Safe in positions of ever-growing economic power, the Jew despoiled Germany. They also egged on the split between the "Prussians", who were blamed for the war and its hardships, and the Bavarians.

#### The Scapegoat

I was deeply wounded at this. For in the Bavarian-Prussian row, I clearly saw only a Jew trick to distract attention from his own culpability in order to nail the blame upon others. While Germans quarreled among themselves, the Jews systematically robbed all of them, organized the revolution, and prepared the collapse of Bavaria and Prussia—the end of Germany.

I could not stand this feud between the Germanic tribes, and it was a great relief to have my request to return to the front, filed immediately after my arrival in Munich, granted.

Early in March, 1917, I rejoined my regiment.

I found a new spirit at the front. The collapse of the Russians and Italians heralded great things for the coming Spring. Victory was at hand.

Then came the great crime. The munition strike was organized, and its success would mean the breakdown of the German army. Of course, the attack we had planned was thus forestalled, the Allies were saved, and international capital seized Germany.

But the strike failed physically to ruin the German army, for it was broken in time. But how infinitely worse was the moral damage wreaked! Why should the soldiers at the front continue to battle, suffering constantly and ever facing death, if those sitting peacefully at home didn't even want victory?

And imagine the effect upon Germany's enemies, who for so long had helplessly battered themselves to pieces against a giant, unflinching, force! Now the worn out, discouraged fighters could again be inspired. The power of the German fighting force mattered little, for behind there was revolution!

British, French, and American newspapers wasted no time. The opportunity was seized, the people at home were reassured, and the battlers driven on with this:

"Germany on the eve of revolution! Victory of the Allies certain!"

Luckily, I was in the first two attacks, and also in the last one.

Some time before the munition strike, there was a good deal of bewilderment among the soldiers. They had gone out, in the face of death, with this cry on their lips at Flanders:

"Deutschland über alles in der Welt!"

#### The Noose For Democrats!

But now the cry, back home at least, apparently was supposed to be:

"Long live universal suffrage!"

The warriors could only wonder at this new war aim of Messrs. Ebert, Scheidemann, Barth, Liebknecht, etc. And why should these slackers now suddenly assume the right to go over the heads of the soldiers and take control of the state?

My attitude was certainly solid from the start: I hated with all my heart these villains who betrayed the people. I well knew that this gang was only out to serve itself. They were ready to sacrifice the people for themselves, and in my eyes, they were fit and ready for the noose.

These were the feelings of most of the old soldiers at the front, but the reinforcements sent up from the rear were quite different, and their arrival really only weakened our strength. It was a strain to think that these were the sons of the people which once sent out its youth to the battle of Ypres.

The signs of decay were worse in August and September, but even now the enemy attacks were far different from the horrible defensive battles we had waged before. As September drew to a close, my division for the third time approached those positions which we had once stormed as young volunteers.

What a memory!

We had marched into our baptism of fire as youth

steps into a dance. Blood was given gleefully for the Fatherland's freedom.

In July, 1917, we trod the sacred soil once more, where so many of our comrades lay.

The British, firing incessantly for three weeks, prepared the great offensive of Flanders. We dug into the mud, clawed grips in the shell holes, and waited.

The British attack was launched on July 31, 1917. Early in August our regiment was relieved and we stumbled to the rear, but the British had won only a short stretch—a few hundred yards—of shell holes.

#### Tears For Royalty

Now, in the autumn of 1918 for the third time we stood on this ground. The little village of Comines, once our quarters, now was our battlefield. But now the troops were discussing politics, for this poison from home had reached the front.

On the night of October 13-14 the English unloosed a gas attack before Ypres. It was Yellow Cross, new to us, but I was to find out its effect. On a hillock south of Wervick we encountered the gas, violently unleashed through all the night. Around midnight, half of us were out, some of us forever.

As morning approached I was hit with ever more terrible pains, and at 7 o'clock in the morning I staggered to the rear. After a few hours my eyes were red-hot coals. All about me it was growing dark.

I was sent to a hospital at Pasevalk in Pomerania—there to experience the greatest infamy of the century.

A gradually increasing tension was suddenly worse in November. Then suddenly one day catastrophe struck us. Sailors rode in on trucks shouting for the revolution—led by a few Jews. None of these had been at the front. By way of what we called a "gonorrhea hospital" three Jews had been sent home from behind the lines. Now they ran up the red flag.

I was somewhat better, the pain in the balls of my eyes was lessening, and I was beginning to see things in vague outline. I was thinking about how I would be unable to see well enough to paint again—although I would be able to see—when the monstrous event occurred.

I hoped this treason was merely a local affair. But day after day the rumors were more alarming: it was general revolution. Added soon was the shaming news from up front—capitulation was intended. Was it possible?

On November 10th a pastor came to the hospital, and we learned the truth. Greatly excited, I went to hear him speak: an old gentleman trembling like a leaf told us the House of Hohenzollern was no longer to wear the Imperial Crown, that our land was now a "republic"—and that we should beg the Almighty's blessings upon this change.

When the pastor came to a few words of praise for the Royal House, and what it had done for Germany, tears fell silently from his eyes.

But when he went on, attempting to tell us that now we must end the war, that it was lost and we must submit ourselves to the mercy of the victors, that our Fatherland faced inevitable oppression—I rose up, faltered back to my cot, and buried my burning head in the covers.

#### He Makes A Sad Decision

I wept for the first time since the day when I stood over the grave of my mother. Fate had handled me brutally, had torn comrade after comrade from my side, had sent creeping gas to eat my eyes until I was threatened with eternal blindness, but whenever I was about to cry out in complaint, conscience had thundered to me: wretch, you'll cry while thousands are a hundred times worse off than you?

But now I broke down—this time it was a disaster of the Fatherland. Vain had been the hunger, the thirst, the torture, and vain the death of two millions. Had they died for this, those soldiers? Was it only for this that boys of seventeen fell at Flanders? Was all this so that a band of criminals should lay hands on the Fatherland?

What of the home land? Was the Germany of old worthless? Owed we no obligations to our history? How could this deed be submitted to the future?

Depraved criminals!

Days and nights of horror followed—I knew only that all was lost. Only idiots—or liars and villains—could hope for mercy from the enemy. In those nights my hatred flared against those guilty of this deed.

Days that followed brought me awareness of my own destiny. Now I laughed at my old worries about my personal future. It became clear that the events I had witnessed were those I had always dreaded, but scarcely believed possible.

Kaiser Wilhelm II was the first German emperor to extend his hand to Marxist leaders—and while they held the imperial hand in their own, with the other they reached for a dagger.

There can be no dickering with the Jews but only ruthless either—or.

I resolved to become a politician.

## ENEMY NEVER RIGHT

"The moment one's own propaganda grants even a glimmer of justice to the other side, seeds are sown for the doubting of one's own cause. The masses are incapable of deciding where the enemy's sins end and their own begin."

MEIN KAMPF—Chapter VI



## CHAPTER VIII

## I BEGIN POLITICAL ACTIVITY

AT THE END OF NOVEMBER, 1918 I was back in Munich with my regiment—which was in the hands of "Soldiers' Councils", I was so disgusted I went away to Traunstein, where I remained until the camp was broken up.

In March, 1919, we returned to Munich.

Eisner's death only hastened things leading to the Soviet Dictatorship—a reign of the Jews.

Plan after plan chased through my head. I wondered what I could do, but realized that unknown, I could do nothing. During the revolution of the "Councils" I acted in a way displeasing to the "Authorities", and early in the morning of April 27th, 1919, three fellows came to arrest me—but when I faced them with a rifle, they turned and marched off just as they had come.

Shortly after the liberation of Munich I was called before a commission investigating the events of the revolution. This was my first taste of more or less purely political activity.

I was given orders, a few weeks later, to attend a "course" intended to train soldiers to be good citizens. The value of this was that I was able to meet others who felt as I did. There were many of us who agreed that Germany could not be saved from impending collapse by the parties of the November crime—that is, the Center Party and the Social Democrats—and we felt that not even those with "Bourgeois-national" inclinations could be of any use.

In our small circle we discussed formation of a new party. Its very name was to appeal to the broad masses, and so we fell upon the name "Social Revolutionary Party."

Until this time I had had little understanding of capitalism, but now I learned something from one of the lecturers in the course I was attending: Gottfried Feder. For the first time in my life I heard a basic discussion of international finance and loan capital, and the difference between capital as the result of creative labor and capital dependent upon speculation dawned upon me.

Immediately after Feder's first lecture, the idea flashed into my head that now I had found my way to one of the most vital things needed for the formation of a new party.

A program-maker must consider primarily his goal, much more than the method needed to achieve it, or he will not find many followers. It is for the politician to worry himself over ways and means. The program-maker must not be evaluated by fulfillment, or failure to fulfill, his aims—otherwise who would respect the founders of the great religions?

Only rarely—but sometimes—are the talents of a program-maker and a politician found embodied in a single person.

### The Enemy: Communist-Capitalists!

As I listened to Feder's first lecture about "breaking the tyranny of interest" I saw at once that here was a theoretical truth of immense importance to the future of the German people. The great battle was to be fought against international capital—and in Feder's lecture I sensed an overpowering slogan for the coming struggle.

It must be remembered always that even the best idea is dangerous if it comes to consider itself an end, for really it is only a means to an end—for myself and all true Nazis there is a single doctrine:

People and Fatherland!

We must fight for the life and the increase of our race and our people; to feed our children and preserve our blood purity—freedom and independence of the Fatherland must be achieved so our people may flower and fulfill that mission assigned them by the Creator of the Universe.

All thought, teaching, and knowledge must serve this purpose alone. Only from this standpoint must any and all things be judged—all which cannot pass this test, this sole test, must be rejected.

Now I saw for the first time the true meaning of the life work of the Jew Karl Marx and comprehended his Kapital—this and the fight of Social Democracy against the national economy was intended for nothing other than the preparation of the reign of international capital and the stock exchange.

(The view is generally accepted that Karl Marx was a Communist, and not a Stock Exchange Broker.)

These courses I attended had great consequences in yet another way.

One day I asked for the floor in order to argue with a Jew. Nearly all the pupils soon took my view, with the

"The racial e must have as the aim of its education the breeding of superior bodies—the development of intellectual powers must stand in second place. The schools must devote much more time than present "educational institutions" do to sport, and here boxing, which so many "nationalists" consider brutal and undignified, must not be overlooked. No sport is equal to boxing in building up the aggressive spirit!"

MEIN KAMPF—Chapter XIV

result that in a few days I received orders to join a regiment as an "instruction officer."

Filled with delight at the opportunity to speak before large audiences, I had the added thrill of learning what I had always previously presumed but never proven: I could speak. My voice was so good that people could always understand me, at least in the small barracks.

This task pleased me as no other could, for now I could really serve that institution which had drawn so near to my heart—the army.

I was successful, for through my lectures I lead hundreds, probably thousands, back to their people and their Fatherland. I nationalized the troops and strengthened discipline.

The process acquainted me with a number of comrades who later began to form the center of the New Movement.

## CHAPTER IX

## GERMAN WORKERS' PARTY

ONE DAY orders came from headquarters; I was to find out what was back of some political society, called the "German Workers' Party," which had scheduled a meeting at which Gottfried Feder was to speak. I was to attend this meeting, and then file a report.

I arrived that evening in the room in the back of the former Sterneckerbrau in Munich—this was a room destined for history important to all of us later. I found about twenty people, mostly from the lower classes.

My impression that evening was not good nor bad. Societies like this one were springing up everywhere out of the wide dissatisfaction, only to fade away again into nothingness. The founders almost always knew nothing of forming a party and a movement, and so they suffocated their ideas, if any, under the innane ways of the Bourgeoisie.

This movement seemed no different, and after Feder had finished speaking I was about to leave, when the open discussion began. Some "professor" started an argument with Feder, and had the nerve not only to urge separation of Bavaria from Prussia, but union of Bavaria with Austria. At this I began to talk, and the "professor" soon left the hall like a whipped puppy.

Meanwhile the audience listened to me in amazement. Later, as I was saying good-night, a man ran up and put a political pamphlet in my hand, urging that I read it.

I was still living in the Barracks of the 2nd Infantry Regiment, in a very small room. I was there only when I needed sleep, for most of the time I was with the 41st Rifle Regiment, or at meetings and lectures. Usually I would awaken at five in the morning, and then I would throw crusts on the floor to the mice, and watch them struggle.

I had known enough hunger myself to realize how they felt.

The morning after the meeting of the German Workers' Party I was awake early and could not sleep, so I read the pamphlet I had received there. It was written by a worker, and described his development through the maze of Marxist and trade union maxims; the title was "My Political Awakening". It reminded me of my own experiences.

Less than a week later I was surprised to receive a post card announcing that I had been accepted as a member of the German Workers' Party. My opinion of this was requested; I was asked to attend a committee meeting on the following Wednesday. I did not know whether to laugh or be annoyed at this method of enlarging a party.

I had no thought of joining any existing party—I was going to found my own.

### A Political Meeting

But I decided to go on Wednesday orally to pronounce my feelings on this matter.

Thus I entered a little room in the Alte Rosenbad Restaurant in the Herrenstrasse at the appointed time. Four young men sat in the dim light of a half-broken gas lamp; they were grouped about a table. One, who greeted me warmly as a new member of the German Workers' Party, was the author of the pamphlet I had read. I was told that the "National Chairman" was to come later, and so he did. His name was Harrer. The Chairman of the Munich section was Anton Drexler.

Finally the minutes of the last meeting were read, accepted, followed by the treasury report—the party possessed seven marks and fifty pfennigs. Then some letters from various parts of Germany were read aloud, discussed, and answers were proposed. One letter had come from Berlin, one from Dusseldorf, and one from Kiel.

Terrible! This was petty club work of the worst sort. And I was to join this club!

Next, new memberships came up for discussion; then I began to ask questions. Nothing existed save a few cardinal points, plus good faith and will—there was no party program, no leaflets, no printed material at all, no membership card, and not even a rubber stamp.

I lost my smile—this represented to me all the bewilderment of Germany. The force that brought these young people together was the expression of their desire to serve the Fatherland. I hastily read the few principles of the party—they were there in typewritten form—and I saw search for knowledge rather than possession of knowledge itself. It was all very dim, and much was missing—but inner compulsion to find something badly needed was there.

I had long felt just what these people felt: longing for a New Movement that would not be a party in the old sense.

When I was back in the barracks that night, I had formed an opinion of the German Workers' Party.

The most difficult decision of my life, probably, stared me in the face: should I join, or should I refuse?

Reason urged refusal, but my feeling allowed me no peace. The more I considered the absurdity of the party, the more my feelings favored it.

I was restless for days.

My decision would be irrevocable, for I am not one of those who makes decisions and then commences to shift about. I was deciding this thing forever—I was in deadly earnest.

I began to realize, then, that although my earlier decision never to join one of the big parties still held good, this young German Workers' Party was still small enough for me to shape it as I would.

Out of just such a cell could spring a movement which could revive the nation. The old parties were of no use—a new world view, a brand new slogan, was needed.

### Inferiority Complex?

Still it was hard to make the decision.

What could I bring with me to the task?

I was poor, but that was nothing compared to the fact that I was nameless. I was one of the millions of beings subjected to the laws of chance, one of those beings which can live or die without anyone else taking notice.

Also, difficulty was bound to come on account of my lack of schooling. The intelligentsia looks down upon everyone who has not gone through the obligatory schools. It does not matter what a man can do, but only what he has learned. I could imagine what this "educated" world would say about me.

I was mistaken only in thinking men somewhat better than they really are.

After two days of torturous thought, I decided to take the step.

It was the most important decision of my life—there was no chance of reconsideration.

I registered as a member in the German Workers' Party, and received a provisional membership card, with the number seven.

## CHAPTER X

## CAUSES OF THE COLLAPSE

MOST PEOPLE believe the German collapse was chiefly due to economic distress. So the cure is expected through economic means—that is why so far there has been no recovery.

It must be realized that economics are of only second or even third importance: before all stand factors of blood and morals.

Some go about saying that the lost war is back of our present misery. These same people used to cry that if this war were won, only the "capitalists" would profit,

## HITLER'S "PIECEMEAL" STRATEGY

*"A shrewd victor will, whenever it is possible, impose his demands upon the vanquished only in installments."*

The victor thus gradually weakens the character of the vanquished, making sure that *no one demand* is sufficient in itself to cause the vanquished to resort to arms in de-

This Hitler theory is exemplified in practice in the Nazi dismemberment of Czechoslovakia. First, minority rights were granted to Germans in Czechoslovakia to appease Hitler. Then, a border fringe of the country

fiance. The more extortions that are accepted, the more unjustifiable violent defense seems to the victims, for *no single outrage* seems to warrant a struggle after so many outrages have been passed by in silence."

MEIN KAMPF—Chapter XXVII

actually was turned over to Germany. Finally, armed invasion was not resisted—and so all Czechoslovakia was engulfed in the Nazi state.



and that the entire affair would net nothing to the German workers and the German people! They said then that "militarism" could only be destroyed through a defeat of the Germans. The revolution supposedly, through robbing the German flag of victory, was to bring salvation to the German people.

Wasn't this so? You rascally, lying villains?

The loss of the World War was a horrible thing for the German people, but it was a consequence, and not a cause.

The construction and leadership of the German army was the most tremendous thing the world has seen thus far. Its weaknesses were merely the result of natural human fallibility.

This army failed because of some crimes. The consequence of that failure, of course, led to further catastrophes.

The way in which German people accepted the peace showed that this defeat was not only a military one. If that had been the case people would not have laughed, and danced in the streets, when the Armistice was signed.

It took the never-ending lies of Jews and their Marxist fighting force to damn, with blame for the collapse, the warrior who had so desperately attempted to save the honor of his nation. Ludendorff, pointed to as the cause of the defeat, thus was robbed of his power to accuse the true traitors of the Fatherland.

## The Value Of a Lie

This was clever, of course, for in the very magnitude of a lie is held a good amount of credibility. The primitive simplicity of the mind of the masses is more easily misled by a great than by a tiny lie—they are accustomed to telling insignificant lies themselves, and so can detect them. But, never having dreamed of the vast possibilities of lies, they generally fail to detect a truly gigantic distortion.

Even when in the process of being enlightened as to the actual truth of the matter, after a great lie has once been told, they will for a long time have their doubts, completely unable to believe that some truth was not contained in what they had so completely accepted. This is a fact which all the great falsifiers and lying societies know all too well.

The Jews know this best of all.

(Here, as in so many places throughout this book, and in his speeches, Hitler righteously attempts to blame and denounce the Jews for a weapon he himself has seized upon.)

(Hitler here frankly admits the value of the lie: make a thing monstrous, repeat it a thousand times, and people will begin really to believe you. Is it not logical, therefore, to assume that all his wild raving against the Jews is a colossal lie for propaganda purposes, and not a belief based upon reason?)

Their very existence is built upon a single monstrous lie: They pretend to be a religious group, but actually they are a race—and what a race.

One of the most dreadful symptoms of decay in Germany before the war was the ever-present half-measure which was universally visible, and was the result of uncertainty and cowardice.

## Heil Hitler!

German education of that period spent too little time training character and developing a determination and desire for responsibility. A too-pliable German was produced. This was disastrous when it came to dealings between German people and the Kaiser—he was never to be contradicted, all that he said, felt and did was to be approved.

Yet here, more than in any other place, the true dignity of man was absolutely vital, else the institution of monarchy was to perish through obsequy.

(Nazi Church Minister Kerl stated in 1937: "The Führer is the Jesus Christ and also the Holy Ghost of the Fatherland.")

These fawning sneaks, grovelling about the throne, are gravediggers. No other way of looking at this matter is possible. A man who will stand up for his cause is never a man who can possibly be, at any time, a characterless sycophant. Such people will never die for their master.

That monarchs never learn this has always been their ruin.

Characteristic of the lack of responsible people in pre-war Germany was the attitude to the press. People who read can be put in three groups:

First, those who believe everything that they read. Second, those who have reached the point where they no longer believe anything they read.

Third, those who critically examine what they read, and pass judgment accordingly.

Of course, the first group is by far the greatest. The masses form it—they actually do believe everything offered to them! The press has limitless control over these people, which is of advantage if their enlightenment is in the hands of truth-lovers, but it is ruinous when in the hands of crooks and liars.

Thus the state must watch the press with ceaseless vigilance, and must never be fooled by idle talk about "freedom of the press"—instead, the state ruthlessly must use the press for the service of the state and nation.

Before the war the state did nothing against the Jew-Marxist press poisoners who ripened the state for slavery.

For such people the Frankfurter Zeitung was decency itself: it never used rude words, denounced all physical brutality, and always would fight only with "intellectual" weapons; this latter idea, oddly enough, was always the product of the least intelligent people.

## WAR IS INTOXICATING

"The important point is that such enthusiasm as war enthusiasm, once broken, cannot easily be awakened again. It is intoxication, and it should be kept." MEIN KAMPF—Chapter V

This is all the result of our semi-education which deprives people of their natural instincts, giving them instead a certain amount of knowledge, while at the same time insuring that they can never use it.

## Another Jew Plot: Syphilis

Another example of this half-heartedness of the leaders of pre-war Germany was this: right along with the moral infection of the people marched an equally dreadful poisoning of their physical health.

Syphilis spread everywhere, and tuberculosis was in all parts of the country.

The government threw up its hands, especially in regard to syphilis. The cause of the disease was primarily our prostitution of love. The ruinous moral and physical results of this Judaization of our life and the mammonizing of our mating instinct meant the corruption of future generations.

Marriage was too much related to finance, leading to blood poisoning; for any department store Jewess was considered good enough to produce the offspring of "His Highness". The result of this is always complete degeneration.

Ever wider prostitution in the midst of our big cities means ever wider spread of syphilis, the results of which can be found in mad houses and in our children.

Too many people cannot see this, refuse to see it, shrug their shoulders, or else take refuge under a personal halo.

Sin against blood and race is the original sin of the

"A majority always represents both stupidity and cowardice."

MEIN KAMPF—Chapter III

world, and those who surrender to it speed the end of mankind.

Some in pre-war Germany thought abolition of this sin against and infection of German blood was impossible to halt. Solution of the problem required brutality.

It should have been understood, first of all, that whenever a seemingly impossible task is to be accomplished, the whole attention of a people must be absolutely united upon this single aim—as if existence or non-existence of the people depended upon its solution.

Thus the matter of the conquest of syphilis should have been made to appear not as a task of the nation, but as the task.

Marriage must not be thought of as an end in itself, for it has one great design: propagation and preservation of the race. This is its sole meaning.

Marriage must be made more easily available at an earlier age through higher salaries, as one of the first maneuvers in the battle against prostitution and syphilis.

Education must also take up arms: sin against the body cannot be ended only by training the "mind". Too great stress on intellectual training, leading to neglect of physical development, brings sexual notions too early into a youth's life. A boy made hard by sports has less need of sensual pleasure than has the intellectual sinner.

It is also important to understand that physical weaknesses are usually the prime cause of personal cowardice.

Our whole public life is today a hot-house of sexual ideas and stimulants. The menus of our movies and theatres, our store windows and posters, the reports creeping out of our court rooms—all these are bad food for youth and the result is to give syphilis a foothold among our children. Is it not horrible to see so many physically wrecked and spiritually ruined young men, who have been introduced to marriage through some city whore?

The medical battle against this disease is helpless until these other things are cleaned up.

Merciless putting aside of the incurably diseased—a barbarous measure for the stricken, but a blessing for the healthy and for all generations to come—may be found necessary.

War upon syphilis and prostitution is one of the greatest tasks facing mankind, because to abolish it so many evils which are combined as its cause must also be destroyed. For this illness is the result of the disease of spiritual, social, and racial instincts.

## This Futuristic Art!

A very visible proof of the decay of the old Reich was the gradual loss of culture—and I do not mean by culture that which is to-day labeled "civilization" for that stuff is the true opponent of all that is really of value in this world.

I am not talking of mistakes in taste, but of the Bolshevism of art—seen as Cubism and Dadaism in many states to-day—which is nothing but artistic collapse. "Futuristic Art" is lunacy. How indignant a true Schiller, or a Goethe, would be at the sight of such prostitution!

The more debased is a new revolutionary movement, the more it hates all things representative of the past. How such feeble people try to make their own rubbish seem superior to past works!

The nineteenth century saw a loss of individual character among our great cities—which became poorer in culture as their populations increased—and this to me

was a questionable sign. When in the course of history Munich grew to hold sixty thousand souls, it at the same time developed as a great art center; but what has been added to Munich of late is culturally disgraceful. And modern cities have become as great or greater in population than the original Munich of sixty thousand people, without ever producing anything culturally worthy.

Heroic monuments and grand buildings—the Acropolis, the Pantheon, or the old Gothic cathedrals—characterized growing cities in another age. Today, however, we erect Jew department stores, and imposing hotels.

A single battleship used to cost the Reich about sixty million marks, but hardly half as much was earmarked for the first building of the Reich—meant for all eternity—the Reichstag Building. When it came to voting upon the interior, the parliamentarians chose plaster instead of stone.

Our present cities, lacking great monuments, are symptoms of our cultural decline.

(So Hitler burned down the Reichstag as soon as he came into power in Germany. He has since decreed that German workers construct the grandiose Olympic Stadium in Berlin, the giant Nazi Congress site in Nurnberg, and a few other such Nordic monuments.)

All these signs of decay are due to the fact that there is no clear, inspiring view of life in the Reich, or at least leading it.

Even the religions have no strong will. Both denominations may keep missionaries busy making converts in Asia and Africa, but meanwhile in Europe they are losing followers by the millions. As the people steadily lose interest in religion, the cheap politicians sell out their faiths by allying themselves with atheist Marxists.

## Act—Even if It's Suicide

The horrible vacillation and timidity of the Reich in affairs at home and abroad was due chiefly to the functioning of the Reichstag, which marched at the head of the nation in the direction of general collapse. Half-measure was the Reichstag's slogan. Their vague efforts to preserve peace made war inevitable.

The Polish policy was another half-measure. It merely irritated the Poles, without accomplishing anything. The result was not friendship with the Poles, and it was not a German victory—no, it was the enmity of Russia.

The Alsace-Lorraine affair was, in the same way, only half concluded. Instead of savagely bashing the head of the French Hydra, or else giving fair rights to the Alsatian, neither one nor the other was done. Nothing could be done, for in the ranks of the great parties stood traitors—for instance, Herr Wetterlé, of the Centre Party.

All this would have been sufferable if that power upon which the Reich depended for life had not been effected—the Army.

For this sabotage of the weapon of the Reich, this "German Reichstag" must forever merit the curses of the German race!

If the graves of Flanders Field could open to-day, hundreds of thousands of the finest young Germans, who were chased into death ill-trained and unprepared, would arise—bloody accusers of the traitors who sold them for their own selfish gains, or betrayed them with their weak doctrines.

The Jews with the Marxist democratic press cried out the falsehood about German "Militarism"—striving to disarm and incriminate the nation when anyone who paused to think could see that in case war ever came the whole nation would have had to take up arms. Thus disarmament and lack of this "Militarism" would have sent millions of inexperienced youths into the jaws of death.

It must also be realized that shortage of well-trained soldiers could very easily mean defeat in any war—as was demonstrated in the World War so dreadfully.

Defeat in the struggle for the independence of the German nation was the result of half-measures, executed during peace, when actually the entire strength of the people should have been called upon for the defense of the Fatherland.

(Hitler, it may be recalled, devoted Mein Kampf's Chapter VII—"Revolution"—to his theory that Germany lost the World War DESPITE her "great army", because of the "Jew-Marxist Stab in the Back". At the very beginning of the present chapter, Hitler declared: "... the German army was the most tremendous thing the world has seen thus far. Its weaknesses were merely the result of natural human fallibility".)

The same half-heartedness was at work at the same time on the Navy, for even the highest commanders were poisoned. The tendency was always to build ships similar to those under construction by the British, only in every instance each German ship was a wee bit smaller than the British ship with which it was to keep pace. This was indeed clever.

He who reviews all the great sacrifices, who can see before his eyes the uselessly crippled and dead, who feels the shame and dishonor, and who fully comprehends our present misery—and also who knows that all this was done only to help along their way a band of unscrupulous job-hunters—will well understand that only such words as rascal, villain, and criminal are suitable. Otherwise the existence of these expressions in our language would be incomprehensible.



Compared to these traitors, every pimp is a gentleman of honor.

It is strange that all this villainy was so seldom seen. The really capable people in the government knew nothing of the value of propaganda.

Only the Jew knew that propaganda, rightly used, makes it possible even to pass Heaven to a people and make them think it is Hell.

(Only Adolf Hitler knew that propaganda, rightly used, makes it possible even to pass Hell to a people and make them think it is Heaven—until they actually cross the River Styx, when they discover they're really in the Domain of the Devil.)

Of course, the many ills I have listed, and many others, existed in other nations as well as in Germany before the war. And we possess some advantages. One of these was our effort to preserve the national nature of our economy. This, however, was a dangerous virtue, which eventually turned out to be the greatest cause of the World War.

### Who Cared What The Kaiser Ate?

The existence of the Monarchy was both good and bad. Precise accounts of the reigning Kaiser's proverbial frugality, his early rising, his late working hours at night—all this was highly questionable. Certainly no one cared what and how much the monarch ate; nobody begrudged him a full meal; no one desired to rob him of his sleep; everyone was contented if he was an honorable representative of his House and his nation, and ruled well.

Fairytale telling did more harm than good.

(The monster propaganda machine which Hitler now wields over the German people devotes no small share of its energies to spreading among the German people the gospel of Hitler's pure and abstemious love for milk and vegetables.)

A worse effect of the monarchy was the widespread belief that since government came from above, the indi-

## CHAPTER XI

### STATE AND RACE

THERE ARE MANY TRUTHS lying about so utterly commonplace, like the famous egg of Columbus, that no one sees them: one of the most important of these, passed blindly by today, is the inner aloofness of all the diverse species of the earth's living inhabitants.

Superficial observation shows that like attracts only like: the titmouse seeks the titmouse, the finch mates with the finch, the wolf unites with the wolf, etc.

(Hitler is now working into his racial theory, and in this chapter he attempts to explain why Jews should be persecuted.

(His entire theory of race, however, was recently summed up in these words by the Nazi "New Basis of Racial Research":

("If non-Nordics are more closely allied to monkeys and apes than they are to Nordics, why is it possible for them to mate with Nordics—but not with apes? The answer is this: It has never been proven that non-Nordics cannot mate with apes.")

Only the most unusual circumstances can break this law of nature, for instance the compulsion of captivity, but even then nature staunchly resists, sterilizing the bastard offspring.

Cross-breeding between two creatures of unequal standards always results in offspring whose level is the half-way mark; the bastard is inferior to the superior parent, but superior to the inferior parent.

That is because this sort of mating breaks nature's law, and nature's will to breed for ever higher standards. Nature's method is not to hitch inferior to superior; it is instead to compel the absolute victory of the latter.

The strong must rule.

Only the weak can hold this to be cruel.

The law of race purity is instinctive. A fox is always a fox, a goose a goose, a tiger a tiger, and never will be found a fox with humane ideas concerning geese, just as no cat is friendly with mice.

sense so seriously in all its denial of nature and reason.

Thus to arrive at pacifism one would have to make war. It is precisely this which the American "savior of the world", Wilson, desired—at least so thought our German "visionaries", and with this the purpose was fulfilled.

The pacifist-humane idea may be perfectly fine when the highest man has conquered the world, and is its absolute ruler; for an idea can do no harm when its practical application is impossible.

The only alternative to a pacifist world not dominated by the highest breed of man would be anarchy lacking any ethical idea—in other words, first barbarism, then chaos.

Science and art, invention and industry, every single thing created by man that we admire—all these are the product of only a few peoples, and perhaps originally of one race.

The great civilizations of history died out when, and because, the originally-created race destroyed itself with blood poisoning. Each time this occurred because it was forgotten that culture depends upon man, and dies with the man who has created it.

He who would live must fight—and he who will not battle in the eternal struggle has no right to live on this earth.

He who ignores the laws of race relinquishes his destined happiness. He halts the glorious progress of the best (sic!—Hitler makes no qualification here, so every race is "best", but some people are too stupid to realize it!) race and thus abandons the prime basis of all human progress.

It is futile to haggle over the question of which race or races originated human civilization, but from evidence before us it is a simple matter to see that culture today is almost exclusively Aryan-produced. This easily-perceived fact allows the deduction that he was the creator of civilization as a whole, and is thus the prototype of what we now mean by the word "man".

He is the Prometheus, the great genius with the spark of heaven, of mankind.

Eliminate him, and darkness will again fall upon the earth, and perhaps in a few thousand years civiliza-

## EVERYTHING NOT PROHIBITED IS COMPULSORY

"Nazi employees and employers are at one and the same time subject to and protectors of the entire national community.

Great personal liberty must therefore be accorded them

(Roy Howard, famous American journalist and publisher, in recent despatches from both Germany and Italy declared that what they call "absorption of unemployment" in the dictatorship countries we call WPA or PWA. Nazi Germany has large civilian armies mobilized for forced labor. Strikes are outlawed.

in their activity because experience proves that the efficiency of the individual is increased by liberty, hampered by force."

MEIN KAMPF—Chapter XIV

Howard found industrialists bitterly regretting that they ever helped Hitler and Mussolini along the way to power. Employers have been subjected to strict government control, lockouts have been abolished, and the economy is now being nationalized, factory by factory, and industry by industry—not in the interests of the people, but for war purposes.

vidual need not worry about the nation. While the government was good this may have been all right. But alas—if an evil government stepped in, then the spiritless obedience and childish faith was the worst misfortune imaginable. (sic.)

The greatest asset Germany possessed at that time was the army. Had we lacked that army, Versailles would long before have been inflicted upon our people. The debt of the German people to the army may be summed up in one word: Everything.

The army built responsible people despite spiritless days. The army taught bravery, and willingness to sacrifice; this in a time when willingness to sacrifice was in some quarters regarded as idiocy.

The army was the school that taught the individual German to seek national salvation not in the lying falsehood of international fraternity amongst Negroes, Germans, Chinese, Frenchmen, Britishers, etc.—but in the strength and united force of his own nationality.

Above all, the army upheld faith in individual personalities in the face of the Jew-Democratic worship of numbers.

Every year the army bred three hundred and fifty thousand real young men—it was not for nothing that the enmity of those who wished the weakness of the Reich was concentrated upon the army.

### Old Germany—May It Return!

Still one other thing was great in the old Empire: the unsurpassable body of civil servants. Germany was the best-organized and best-administered nation in all the World. What other country could equal Germany's railways? The revolution, however, broke this efficiency, and gradually ability was replaced by stupid party conviction.

It was upon the form of government, the army, and the officials, that the magnificent strength of the old Reich rested. There existed then what is utterly lacking to-day—state authority! This does not rest on parliamentary sop, or upon court sentences intended to frighten disputers of this authority. (Hitler was writing in the prison fortress of Landsberg on the Lech, remember!) but instead upon broad confidence in the direction of the community.

In the ultimate analysis governments are maintained by belief in their good quality and in their truthfulness, and in their just representation of the interests of the people—and not by the pressure of force. (sic.)

The real underlying cause of the ruin of the old empire was its inability to understand the race problem and its importance in the historical development of the people.

The lives of nations are expressions of the drive for self preservation and development of species and race.

Nature is pleased by all this, for the weak die out.

Nature dislikes a mating between a weak and a strong individual, but she abhors a mating between a lower race and a higher one—for in this way thousands of years of work would be smashed at one blow.

History gives enormous evidence that this is true. With horrifying plainness it is shown that every mixture of Aryan blood with inferior races has destroyed the carrier of civilization.

(Science knows no "Aryan blood" or Aryan race.)

There is no such thing. The word "Aryan" refers to people speaking languages evolved from Sanskrit, or else it refers to the languages themselves.

(Anthropologists, in their researches, have found so much intermingling of bloods through centuries of invasions and migrations that few of them are willing to concede any pure racial distinctions between peoples.)

North America, with a population composed overwhelmingly of Germanic elements—which mingle very little with inferior, colored races—shows a higher humanity and culture than does Central and South America, where the Latin settlers had mixed with the aborigines.

The German settler of the North American continent keeping himself pure, has mastered the land; he will hold his position as long as he avoids blood defilement.

To provoke the results of cross-breeding—the decline of the superior race, and a wasting physical and moral disease—is to sin against the will of the Eternal Creator.

When man acts in the face of this, he defies the principle of nature to which his very existence is due, and so obviously he thereby seals his doom.

Naturally, now it is time for the impudent Jewish answer of the Pacifist:

"But man conquers nature!"

Millions unthinkingly fall victim to this Hebrew nonsense. Yet, actually, no man has ever conquered nature.

### To Create Peace: Wage War

Ideas have been created only out of the mind of man and therefore cannot conquer the rules for the existence of man, since the idea through its dependence upon man depends in turn upon those rules. Ideas are absolutely linked to those men who have created them, and thus their preservation depends upon the continued existence of those men.

To give an example, a man desiring world pacifism could only hope for its achievement through the conquest of the world by the German; for if he should try the opposite way, the idea and the possibility of World Pacifism would die with the destruction of the last German, for no other race has taken this pacifist non-

tion will disappear and the world will be a desert.

The Japanese, for example, do not add anything but style to European creations—Japanese culture is really European and American, that is, Aryan. If suddenly all Aryan influence upon Japan were stopped, Japan's present advance in science and technology would within a few years begin to die away.

Auxiliary forces are the necessary complement of technical genius, and thus without the possibility of using inferior peoples the Aryan could never have made the first advance toward his present culture; precisely in the same way he has benefited from the opportunity of taming animals and putting them to work in his service.

(In 1937 Hitler allied himself with the Japanese, forming the Berlin-Rome-Tokio Anti-Komintern Pact. Hitler thus considers the Japanese an inferior race, to be impressed into the service of the Nazi Aryans until they are no longer useful, then to be abandoned, and allowed to decay and die—unless, of course, they are to be preserved as slaves.)

Everything in this world that is not of good race is rubbish.

All the great events of history are simply the expression, good or evil, of racial instinct for self-preservation.

The most primitive human beings think only of themselves; they are purely egotistical, exactly like animals. All community urge is lacking, only families holding together.

When the family begins to develop, however, when individuals fight to feed or protect mates or offspring, the first basis for the formation of a community and eventually of a state exists.

In a word, the first requisite for union of individuals is sacrifice. This instinct is most highly developed in the Aryan.

The Aryan is greatest, not in his intellectual capacities as such, but in the extent to which he is ready to lend all his capacities to the service of the community.

Intellectual talents are not the keynote of the Aryan's creative abilities.

Armed only with these he would only be a destroyer, for the requisite of creation is the individual's willingness to suppress personal opinion and interests, giving up both for the sake of the majority. It is because of this idealistic sense as opposed to the alternative egoistic sense, that the Aryan today occupies his present high position in the world.

Only idealism opens the eyes of man to the right of force and power.

Purist idealism is really the most profound knowledge.

The proof of this can be seen in the small child—the still pure, healthy child.



## THE PUBLIC AND THE PRESS

"People who read can be put into three groups:

First, those who believe everything they read.

Second, those who have reached the point where they no longer believe anything they read.

Third, those who critically examine what they read, and pass judgment accordingly.

Of course, the first group is by far the greatest. The masses form it—they actually believe everything offered to

them! The press has limitless control over these people, which is of advantage if their enlightenment is in the hands of truth-lovers, but it is ruinous when in the hands of crooks and liars.

Thus the state must watch the press with ceaseless vigilance, and must never be fooled by idle talk about 'freedom of the press'—instead the state ruthlessly must use the press for the service of the state and nation."

MEIN KAMPF—Chapter X

The same child who is angered by the ridiculous pacifist is eager to sacrifice his young life for the ideal of his nationality.

### Jew— Extreme Racist? . . .

Thus it can be seen how the instinct of racial self-preservation, a fundamental law of nature, is opposed to the cowardly and egotistical pacifist; for the real man is ready to give up individual interest for the sake of his race.

The Jew is the extreme opposite of the Aryan.

The instinct of racial self-preservation is strong among the Hebrew people—that is proved by the way they have resisted racial change in the last two thousand years.

### Or— Extremely Selfish?

Yet among the Jews idealism, the first requisite of culture, is utterly lacking. The Jew does not possess the will to sacrifice beyond the interests of the individual.

Jews unite only when forced to by a common danger, or when pursuing some common prey; at all other times egotism rules and they become rats waging a battle of gore among themselves.

If the Jews were alone in this world, they would commit mass suicide battling each other in their own filth. Of course, their lack of all knowledge of what self-sacrifice means, would be expressed in cowardice, which would make this internecine warfare rank comedy.

(Note that just three paragraphs ago Hitler declares that the Jews have the "instinct of racial self-preservation" to a great degree. But then he immediately contradicts himself, here denouncing the Jews because they "unite only when forced to by a common danger or when pursuing some common prey." He scorns them because "at all other times egotism rules".)

It is because of the selfishness of the individual Jew that the Jewish "state"—and remember that a state is supposed to be the living organism for the preservation of a race—knows no territorial frontiers. This explains why the Jewish people are without any true civilization, especially one of their own.

There never has been—and there is not today—any Jewish art. Particularly the two Queens of Art, architecture and music, owe nothing at all that is original to Jewry. Whatever they have achieved in the great field of art is either degenerate, or else it has been stolen from some non-Jew. The Jew lacks the necessary qualities.

(No music composed by the Jew Mendelssohn may be played in Nazi Germany, probably because if it was it would be enough to destroy this theory. It was found impossible to stop Germans from singing the Jew Heinrich Heine's famous, beloved Rhine song, "Lorelei"; but now printed copies say, beneath the title, "Author Unknown.")

The Jew is often found in one particular field of art, acting—but there, again, he is a parasite, in other words a copying monkey.

(After Hitler grabbed Austria, the people of that country—and of all the world—were deprived of the great annual Salzburg Festivals, for the genius who directed them, Max Reinhardt, was a Jew and therefore no longer physically safe in this Nazi territory.)

The Jew's intellect, totally unconscious of the possibility of man's potential development toward a higher sphere, is destructive, never constructive. All progress of man takes place not through the Jew, but in spite of him.

(The Jew Albert Einstein, who made the mistake of developing the "destructive" theory of relativity, is a refugee in America from Nazi Germany.)

Since the Jew has never possessed his own territorial state, and no culture, it has become widely believed that he is a "nomad"—this is a serious mistake, a dangerous one. The nomad possesses his own bounded territory, but instead of settling down in any particular spot, he wanders about with his herd, perhaps because the soil where he exists is not fertile; the real cause lies in the difference between the technical achievements of any age and the soil upon which those achievements are made.

It must not be forgotten that after the discovery of the American continent, many Aryans battled for life as trappers, huntsmen, etc.—often in quite large groups which included women and children—wandering about in such a way that their existence was similar to that of nomads. Only when greater numbers and technically superior equipment allowed them to clear the wilderness

and resist the aborigines, did settlements arise throughout the land.

The Aryan was probably a nomad at the very first, but after a time he settled down, and for this reason he was never a Jew! No, the Jew is not a nomad—he is a parasite upon the body of other peoples. It is not to be thought that he is a nomad because sometimes he suddenly leaves his dwelling place—he does this simply because he is thrown out by his abused hosts. The Jew does not consider leaving the occupied territory; he is content to sit there, a sponger. He spreads elsewhere only if he spies exceedingly rare pickings.

(Germans, Italians, Irish, English, Slavs, etc., are as widely scattered throughout the world as are the Jews.)

Thus the Jew builds his "state" always in the state of another people, masking it as a religious community until he thinks himself strong enough to discard his protective covering, and then people suddenly see what previously they had refused to see or believe: the real Jew.

(Here Hitler conveniently overlooks the fact that precisely because the Jews have no country of their own, they do not menace the country in which they live by clamoring for a return to any "Fatherland." Hitler's main technique of aggression against peaceful states has been to whip German minorities into a frenzied desire to return "home"—they cry for the Fatherland's "protection". "Protection" comes in the form of a German conquest of the country in which they live—as happened in the case of Czechoslovakia.)

(Possessing no mother country, the Jews can never cause such trouble for their hosts. Their efforts to build a National Home in Palestine menace no other state.)

### The Great Master Of Lying

It is the Jew's life as a parasite, a life dependent upon falsehood, which caused Schopenhauer to state that the Jew is the "great master of lying". The first lie I have already mentioned, namely, the Jew's pretense that he is a member of a "religious community" and not of a peculiar race. Thus some people really believe that the Jew is really a Frenchman, an Englishman, an Italian or a German—and merely of a different religious belief.

The Jew, lacking all idealism, devoid of faith in the Hereafter, has not the talents necessary for the creation or possession of a religious institution. The Talmud is a practical guide to material prosperity in this world, and has nothing to do with preparation for the Hereafter.

(This is an absolutely false summation of the Talmud, which has much to say in support of the belief in immortality.)

The Jew lives for this world, and his spirit is today anti-Christian just as much as it was demonstrated to be 2000 years ago to the Holy Founder of the new faith. He did not hide his attitude toward the Jews, and with whips drove out of the Lord's temple this enemy of mankind who saw in religion only a way to good business. Of course Christ was crucified for this, and yet now our present Christian parties beg for Jew votes, and so prepare their own ruin.

(The Nazis indignantly deny that Christ could possibly have been a Jew!)

The Jew has followed this original lie about his "religion" with more lies needed in consequence of this first one. The Jew uses language not to express his thoughts, but to mask them. He may speak French, but he is thinking Jewishly, and when he dribbles poetry in the German language he is really expressing the nature of his own race.

(This has been elaborated upon by the newspaper Frankfurter Zeitung, which Hitler attacked in the last chapter for its pre-Nazi "decency". On April 26, 1933, thoroughly Nazified, this paper, which was once one of the greatest in Europe, said, "A Jew can only think Jewish. When he writes German he lies!")

As long as the Jew is a parasite, he must use the language of the people to which he has poisonously attached himself; but let the world become enslaved to the Jews, and a universal language would be installed to make simpler domination—for instance, Esperanto!

Greatest proof of the nature of the Jew lies in the "Protocols of Zion", supposedly so abhorred by the Jews. The Frankfurter Zeitung sobs once a week that these are "forgeries"—and this in itself is undeniable proof that they are genuine.

What some Jews may do only unconsciously is in the "Protocols of Zion" consciously demonstrated. To exam-

ine the history of the past few hundred years in the light of this book is at once to understand the Jewish press.

(The Protocols of Zion purport to be the minutes of a meeting of Jewish leaders held in 1897, at which they outlined a plot to destroy civilization and enslave the world under Jewish rule. They are actually copied word for word—except for the substitution of the word Jew—from a French political polemic of the 1860's, which had nothing whatever to say about Jews.)

The first Jews came to Germany ahead of the Romans, of course as tradesmen. The Judaization of Central and Northern Europe began with the creation of the first Germanic state.

The Jew slowly fastens his grip upon the state he has chosen to live upon, and eventually he is found bubbling with "enlightenment", "progress", "freedom", "humanity", etc.—but always he strictly keeps pure his race. Now and then he may attach his women to influential Christians, but he keeps his male line unviolated. He poisons Christian blood, but jealously guards his own. The Jew will not marry a Christian woman; but the Christian marries a Jewess. Yet the bastard is Jewish. Our nobility particularly debases itself in this way.

The Jewish talons are fastened everywhere; through the stock exchange he wriggles his way into national economic life, and becomes the master of national business and trade. The Jew deprives factories of the basis of personal ownership, and becomes the owner, or at least the ruthless controller, of the laboring force of the nation, and then provokes class warfare.

The final goal of the Jew is the victory of "democracy", because it destroys personality—substituting for it the power of the moronic, incompetent, cowardly majority.

(This is what the dictator's state attempts to do. Hitler has already carefully described how the "moronic, incompetent, cowardly" masses are to be captured with clever lie-propaganda.)

The gigantic economic development leads to rigid social classifications, small craftsmen die away, and the workers chance to earn an independent livelihood is destroyed. He now becomes a "factory worker" and his life depends upon the factory where he works—he is without property, so that his old age is tortured.

Then the system of pensions is inaugurated—and so an entire class remains without property, but is kept in the totality of the people.

The worker is driven to lower and lower depths, until the one-time respect for the handicrafts is turned into contempt for physical work. A lowly, scorned class is created.

But this new group includes not the worst element of the people, but the most energetic—for here the foppish refinements of so-called civilization has not yet gotten in its destructive work.

This great mass was in most part not yet struck by the poison of pacifist weakness—it was robust, and brutal when brutality was required.

### Reason and Frenzy

While the bourgeoisie ignores all this, the Jew fastens upon the limitless potentialities of this situation. On the one hand he organizes capitalistic methods of ruthless human exploitation, and then he injects himself among the masses as a leader of their battle against himself. To say "against himself" is of course only to speak figuratively, for the Jew is really preparing the worst betrayal of all time.

This is the way the Jew proceeds:

He pretends to pity the worker in order to gain his confidence. He awakens in the worker a longing for improvement of his lot. Slyly, he awakens the sense of social justice, dormant (sic) in every single Aryan, until it flares into hatred for the more fortunate, thus creating a desire for reform. He forms the Marxist idea.

This Marxist doctrine is an inseparable mixture of reason and frenzy, prepared in such a way that only the lunacy, and never the reason, can become fact.

Denying personality, and thus nation and race too, it systematically destroys the very foundations of human civilization.

The destruction of personality, nation, and race which this is intended to bring about removes the only barrier to domination of the world by the inferior man—the Jew.

### The Captured Press

While the workers are prepared to play their part in this Jew plot, the "intelligentsia" is reached by Free-

(Continued on Page Eighteen)



# Adolf Hitler's Plan for C Revealed in Maps Seized in

## INVASION OF FRANCE IN 1941

### Great Britain a German Colony by 1948

**P**ROOF OF ADOLF HITLER'S aim to dominate all Europe and part of Asia—as outlined in *Mein Kampf*—is presented in a Nazi propaganda map published for the first time on these pages.

This map reveals Hitler's intention to convert Great Britain into a province of the Reich, smash France, colonize Russia, and forge a colossal German Empire stretching from Ireland to the Urals by 1948.

World war is indicated for 1941, the year Der Führer expects to take France and Belgium.

Mussolini is to be Hitler's temporary partner in this looting. According to the map, he will give Italy some Mediterranean territory and share Spain. But Hitler firmly intends to keep Il Duce bottled up in "his sea" by retaining Gibraltar, mighty fortress guarding the western entrance.

This bold plan is clearly revealed in the map, which was discovered by Czech police during a raid on Henlein (Nazi) party headquarters last September at the height of the Czechoslovakian crisis.

Two weeks later, just as the map predicted, Hitler annexed the Sudetenland, key to Czechoslovakia, and has now overrun the entire country.

Surreptitiously circulated among Nazi agents in foreign countries, the map not only earmarks the countries doomed for German conquest, but indicates precisely the season and year of their annexation.

Exactly according to this battle timetable, Hitler seized Austria on March 11, 1938. (The map indicates "Austria—Spring, 1938".)

In the autumn of that year Czechoslovakia fell—just as the map foretold.

For this year—1939—Hungary and Poland are scheduled for absorption! (Hitler has already taken Memel and his threat to Poland has become so serious that Premier Chamberlain has taken the unprecedented step of guaranteeing her Britain's unconditional military aid in the event of German aggression.)

During 1940, Yugoslavia, Roumania and Bulgaria are due for the Nazi sledgehammer. (Its shadow is already cast over Roumania, which Germany has just forced into signing a harsh trade agreement putting her at the economic mercy of the Reich.)

If all this will not have already precipitated a general war in Europe, conflagration is certainly indicated for the spring of 1941.

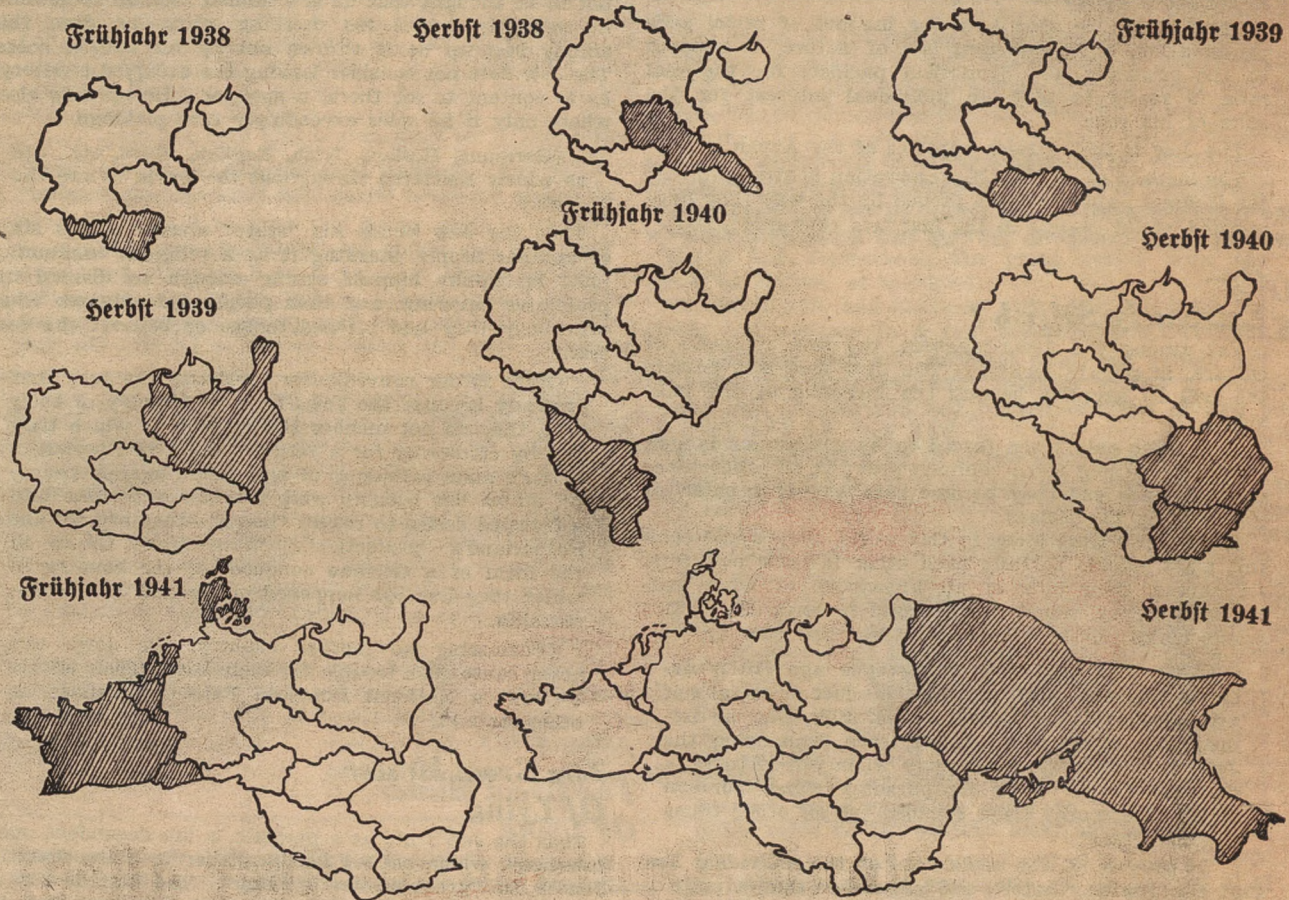
The northern half of France and Switzerland, as well as Belgium, Holland and Denmark, are earmarked by Hitler on this map. This of course means war. It is an axiom of British foreign policy never to let Germany dominate northern France, the Channel ports and Low Countries.

Then Europe's great prize—the Russian Ukraine, granary of two continents—is to fall before the swastika in the autumn of 1941. In *Mein Kampf*, Hitler warned he would do this, and this map now tells us the date.

Between 1941 and 1948, the British Isles, Scandinavia, Portugal, Spain, the rest of Russia up to the Ural mountains and the greater part of Asia Minor are doomed to dissolve into the Greater German Empire. So Hitler adds "Berlin to Belfast" to the Kaiser's famous "Berlin to Bagdad" which made him lose the last World War.

Out of all this Mussolini gets quite a share of the swag. Hitler leaves him the southern (poorer) parts of Spain, France and Switzerland, and the economically pitiful countries of Albania, Greece and Turkey. The Balearic islands (now "Spanish") are thrown in for good measure. Corsica, the birthplace of Napoleon, and

### Ein Volk, ein Reich, ein Führer!



### ONE RACE, ONE NATION, ONE LEADER

—is a literal translation of the words across the top of this chart of Hitler's plans for world domination. The words "Frühjahr" and "Herbst" appearing alternately beside each map mean "Spring" and "Fall" of the years indicated. The shaded portions denote each new acquisition of territory.

now French, is tossed along, possibly to satisfy the Duce psychologically if not materially.

Thus Hitler's great dream—reiterated throughout *Mein Kampf* and engraved on this map of conquest—is finally realized: "Deutschland, Deutschland über Alles!"—"Germany, Germany over all!"

Generalissimo Franco, it should be noted, is destined for complete oblivion. Having "saved Spain" with the help of Hitler and Mussolini, that strife-torn country is to be partitioned between his former allies.

This map, it should be noted, stops with the Atlantic Ocean on the west, and the Ural mountains in Asia on the east. Will Hitler—who speaks always of world domination in *Mein Kampf*—be satisfied with the entire Continent of Europe and a mere half of Asia?

Many dazzling questions are left unanswered by this map. Possession of the Suez Canal, key to the East and England's great colonial and African Empire, is left unsettled, possibly as a bone of contention between Hitler and Mussolini for the future.

With Russia conquered, Hitler now moves uncomfortably close to Japan, Germany's present ally. The Japanese now rate in Germany as "Saviours" from Bolshevism in the East. But if Hitler reaches Vladivostok, will he suddenly find the Japanese an "inferior race"?

And, finally, will Hitler turn his eyes towards the United States—richest country on the face of the earth? Nazi penetration into South and Latin America has already caused serious alarm. He has made at least two concrete attempts to seize territory there; the Nazi-inspired "Integralist" uprising in Brazil and a similar plot in Patagonia—as recently as March 31st, 1939.

Will American Secret Service men unearth another Nazi map clocking the swastika's domination—country by country—of the two continents of the Western Hemisphere?

### HITLER'S TIMETABLE

#### For Conquering Europe

(as scheduled in the map)

1938	
SPRING	Austria
FALL	Czechoslovakia (both already taken)
1939	
SPRING	Hungary
FALL	Poland
1940	
SPRING	Yugoslavia
FALL	Rumania, Bulgaria
1941	
SPRING	France, Switzerland, Belgium, Holland, Denmark,
FALL	Russian Ukraine,
1948	
All Europe and Western Asia under Complete Subjugation	



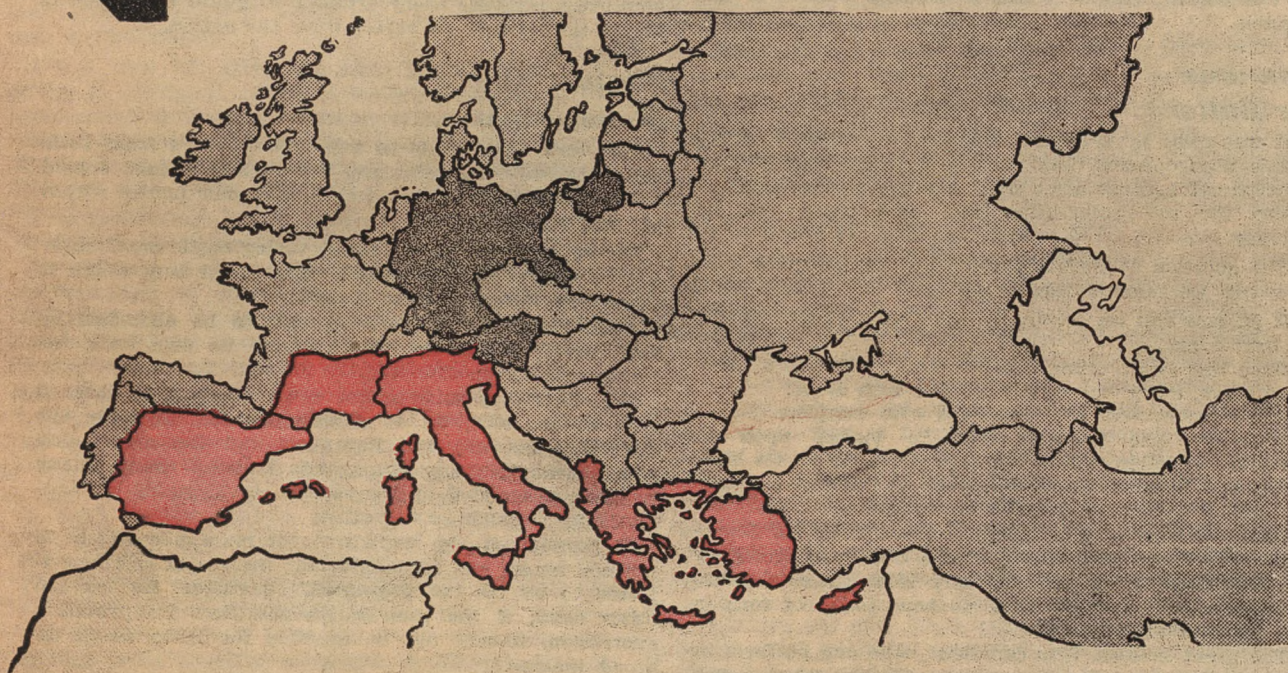
# Conquest of Europe and Asia

## Raid on Nazi Headquarters

### SEEN LAUNCHING WORLD WAR



### Groß-Deutschland 1938-1948



**Deutschland, Deutschland über alles!**

#### GREATER GERMANY. 1938-1948

—is the label Hitler attaches to the Nazi state encompassing most of Europe and part of Asia. Dark areas mark Germany of today. Lighter shading indicates territory to be conquered. Territory in pink is ceded to Mussolini. Gibraltar is NOT in pink—lending significance to the line—"GERMANY, GERMANY OVER ALL."

### EXCERPTS FROM "MEIN KAMPF" DISCLOSE HITLER WAR AIMS

THE NAZI PROPAGANDA MAPS reproduced on these pages constitute NEW, supplementary evidence of Hitler's intentions toward the rest of the world.

But for fully fifteen years his purposes have been just as plainly outlined in the words of his book, Mein Kampf.

None but the blind could have failed to discern his meaning in such expression as the following, selected from his text:

We Nazis . . . must secure for the German people the soil which is due them on this earth.

Our forbears were not handed German soil from Heaven—not even that upon which we live to-day—and only the conquering sword will bring us territory in the future.

I bitterly oppose those . . . who claim that such an acquisition of soil "violates sacred human rights."

To-day there are 80,000,000 Germans in Europe.

Only that foreign policy is correct which leads us to the point where, a century from

now, 250,000,000 Germans live on this continent, not jammed together as factory slaves for the rest of the world, but as workers and peasants living productively together.

*The everlasting enemy of the German people is and remains France.*

We recognize the necessity for a reckoning with France, but our foreign policy must not concern itself only with that. Settlement with France has significance only if it protects us in the rear while we turn to enlarge our European territory.

When we speak to-day of new territory in Europe, fundamentally we can think only of Russia and her subjugated border states.

Only a potent sword can bring lost soil back into a common Reich—protest can never win anything. The forging of this sword is the duty of the national leaders who must, as a part of this task, seek allies.

*War is the aim of every alliance which is not foolish and worthless.*

### Map Discovery Suppressed in England

WHAT WOULD the people of Great Britain and France—of Czechoslovakia, Russia and the whole civilized world—have done if publication of the revealing maps on this page had not been suppressed at a crucial moment on the personal initiative of Prime Minister Chamberlain a few hours before he flew to Munich?

Would the British and French people have risen in their wrath—as they did when the Hoare-Laval plans were prematurely "broken" by the press—thus preventing Chamberlain from flying to Munich and negotiating that fateful Pact?

Would Czechoslovakia have been spared the dismemberment of one-third of her territory, an operation which led inevitably to her complete disappearance in March of this year?

Would Chamberlain have been forced by his electorate to cancel his flight to Munich—come what might—or to go there armed with the grim determination of his people never to submit to the prospect of perpetual force?

Speculation, as intriguing and fascinating as it may be, cannot proceed without first establishing the facts.

The maps were furnished to us by Mr. Jonathan Griffin, British writer and authority on international affairs and defense problems, who was in Prague up to the end of 1938. On September 16th, at the height of the crisis, the Czech Government declared the Sudetan German (Nazi) Party illegal, and closed its offices throughout Czechoslovakia. Raiding the Nazi offices in Hibernska St., Prague, a few days later, the police seized several hundred copies of this map and turned them over to the Czech Foreign Office. Considering it vital that public opinion in England be aroused by knowledge of the German dictator's real intentions, the Czech Foreign Office turned the maps over to Mr. Griffin on September 28th. This was one day before Chamberlain left for Munich.

Griffin moved heaven and earth to get copies of the map to London on the 28th for publication. He sent them with a trusted agent, who made a special trip by plane to Gerald Barry, editor of the important Liberal paper, "News Chronicle" (circulation of 1,500,000) and a personal friend of Griffin's. The editors (on the evening of the 28th) prepared a huge front page layout of the map with a leading article explaining its significance.

Then Sir Walter Layton, owner of the "News Chronicle" turned up at the offices and saw the map. He rang up the Prime Minister, CHAMBERLAIN SUPPRESSED IT! Meanwhile the historic House of Commons debate had taken place that day, cut short by Chamberlain's dramatic announcement that he was flying to Munich. He left the morning of the 29th; the Munich pact—delivering the core of Europe to Hitler—was negotiated that evening and signed in the small hours of the 30th.

A few weeks later, Geoffrey Mander, Liberal Member of Parliament, saw Griffin in Prague and was told the story of Chamberlain's suppression. He intended to reveal it to the House of Commons in a special debate on press and radio censorship to take place on December 7th. The morning of the debate, Sir Walter Layton telephoned Mander requesting him not to mention it in the House.

What might have been the course of events had publication of that map not been suppressed at a critical moment can only be hazarded. Censorship is always a dangerous business. Certainly England—and the world at large—is finally waking up to Hitler's real intentions, and Chamberlain appears at last to have drawn a line over which Der Führer cannot step without a fight.



(Continued from Page Fifteen)

masonry, and the captured press is utilized to poison the Bourgeoisie.

Widespread pacifist paralyzation of the national self-preservation instinct now develops rapidly, and it is time for the Jews to take up their most fearful weapon—brute force. Attack columns are organized to finish off the products of the previous-prepared degeneracy.

## Moral Scruples

First of all, the Jew becomes leader of the labor unions. Then he commences making demands which are either impossible or which if granted would destroy the national economy. The Jew has of course taken over the labor movement as such partly because he wants, not honestly convinced followers, but a herd of oppressed people, ready blindly to obey him; it was precisely for this reason that he first beat them down into the dirt.

The Jewish leadership of unions cannot be broken until vast educational work is done among the masses, or until the state disposes of Jews. As long as the intelligence of the masses remains as slight as it is the masses will always follow the lead of whoever presents the most pleasing economic promises.

The Jew is the master of this technique, for his activities are unhampered by any moral scruples!

The incredible means which the Jew is ready to use to

"It must never be left to the individual to define his faith and his will."

MEIN KAMPF—Chapter XIII

achieve his ends are so vicious that it is not to be wondered at that among our people the figure of the Devil, symbol of evil, takes the form of a Jew!

Step by step, the fear of the Jewish Marxist weapon creeps like a nightmare into the soul of good people. They begin to tremble before the dreadful enemy, and thus become his victims.

Many Jews now become so arrogant that they proclaim themselves as Jews racially at last, and go so far as openly to admit that they have no thought of actually carrying out Zionism and that they really have no desire to build a Jewish National State in Palestine in order to inhabit it—they only want a central organization beyond control of other states where villains can take refuge or future villains be schooled.

It is a sign of their increasing confidence and sense of security that while some Jews still fraudulently masquerade as Germans, Frenchmen, or Englishmen, others openly admit that they are members of the Jewish race.

Their belief in impending victory is clearly demonstrated in the horrible way in which their intercourse with other peoples is now carried out.

The black-haired Jew boy, devilish jubilation written on his face, waits hours in hiding for the unsuspecting girl whom he outrages with his blood, and thus takes from her people.

(This sentence has convinced many of the great psychiatrists of the world that Hitler, in view of the fanatic persecution of the Jews in Germany since the Nazi regime came to power, is definitely insane at least on the subject of race.)

Everywhere the Jew strives to break down barriers of blood. The Jews brought—and still bring—negroes to the Rhine, clearly with the intention of destroying the white race, which they so detest. For a racially pure people cannot be enslaved by the Jew.

Politically, the Jew slowly begins to substitute the idea of the dictatorship of the proletariat for the idea of democracy, for in the organized mass of Marxism he has found a great weapon.

In the field of culture he infects art and everything else, destroying all ideals of beauty and ability, and thus drags into the gutter everything which is great, including the people he craves to destroy.

Religion is scoffed at, customs and morals are scorned as outmoded, until the last supports of national struggle for existence disappear.

## Mass Slaughter

Now the Jew becomes a tyrant—an example of what he will do in the final stages of the revolution can be seen by looking at Russia.

Where with mass slaughter, starvation, and Satanic tortures close to 30,000,000 people were done away with so that a band of Jewish writers and stock exchange bandits could rule a great people.

(Trotzky was the only important leader of the Russian Revolution who was a Jew—and he is now exiled in the U.S.S.R.)

But the end is not only the end of people attacked by the Jew, but also the end of these parasites themselves: with the death of the victim, the vampire itself must die.

If we study the German collapse it is clear that the real cause was failure to understand the race problem, particularly the Jewish menace.

The old Reich did not preserve the racial basis of the nation.

Any calamity—defeat in war, or anything else, can serve as a stimulant to ultimate achievement. Only the loss of blood purity destroys inner happiness once and for all and eternally debases man. Once that has happened, the consequences exist forever more in body and spirit.

The old Reich had allowed the Jew to infiltrate into and weaken so many of its parts that when it went on the battlefield in August, 1914, this was only the last flicker of the national instinct of self-preservation.

With this realization we come to the guiding principle and tendency of the new movement which alone,

in our belief, will be able to halt the decline of the German people and to lay the granite foundation over which one day shall be erected a state representing not an alien economic mechanism, but an organism of the people:

A GERMANIC STATE OF THE GERMAN NATION.

## CHAPTER XII

### EARLY DEVELOPMENT OF THE NAZI PARTY.

**O**FTEN GREAT REFORM MOVEMENTS have but a single man as leader, but millions of people as followers.

Some goal may for centuries burn as the passionate desire of countless people, until finally one man arises as the standard-bearer who knows how to bring victory.

Viewing the German situation politically, as it was in 1918, a people torn in two parts can be seen.

One class, by far the smallest, is of the intelligentsia, exclusive of all who do physical labor. It is apparently nationalistic, but is actually so in a most diluted sense, for it tries to support its ideas with intellectual weapons which are fragmentary and superficial. Such weapons fail sadly in the face of opposing savagery. A single blow has overthrown this class which recently ruled; now, shaking with cowardly humiliation and fear, it accepts whatever the brutal victor chooses to do.

Facing this class is a much larger one, the proletarian mass. Somewhat united by various Marxist movements, this group is anti-national; but it includes the elements of the nation without which a national revival is impossible.

## Cannons Or Butter?

It was clear by 1918 that any recovery of the German people needed more than mere arms—Germany became helpless not because arms were lacking, but because her desire for self-preservation had been milked of its potency.

The question of Germany regaining her power is not: how can we manufacture arms?

It is: how can we create the spirit of a people worthy to bear arms?

Once this spirit arises in a people, it will find a thousand ways, every one of which ends with arms!

One allies oneself with men, not with weapons.

Therefore the British must be looked upon as the most valuable ally in the world as long as its leadership and its masses lead one to count upon that brutality and perseverance which bring victories.

The weakness of our fifteen million Marxists, Democrats, Pacifists and people of the Centre—affected by Jewish poison or by parliamentary ideas—is so clear to foreign powers that we have no hope today of forging any worth-while alliance.

The great masses, who can fight, who can perform or refuse to perform the necessary industrial labor which lends power to a nation, and who can be managed, must be won over to the ideal of our national freedom before a New Germany is conceivable.

"War is the aim of every alliance which is not foolish and worthless."

MEIN KAMPF—Chapter XXVI

## Aims and Tactics

Thus we realized as early as 1919 that the new movement must consider as its chief aim the nationalization of the masses.

As to tactics:

(1) No social sacrifice can be considered as too great if it can win the masses to the service of the nation.

(That is: to the services of the would-be dictator.)

## Profit-Mad Employers, Too

Few can acknowledge—although some of our businessmen and other people manage to—that in the long run there can be any economic rise for anyone as long as the national solidarity of the masses of the nation is lacking. If the German unions during the World War had protected the rights of the workers from the profit-mad employers even going so far as to stage countless strikes extorting thousandfold benefits, only so long as they always first of all fanatically considered the fate of Germany, we would not have lost the war. How unimportant any economic concessions, even the greatest, would have been compared to the vast importance of a war victory!

A movement trying to give the German worker back to the German people must never consider any economic sacrifices too great, unless they endanger the independence of the national economy.

(2) National education of the masses can only come through social improvement, for that alone will create those economic conditions which allow the individual to share in the culture of the nation.

(3) The masses can only be captured by a ruthless and fanatic one-sided presentation of our nationalistic idea.

Most people are neither professors nor diplomats; their views are based upon sentiment, and not upon reason. These people are not susceptible to half-measures—they fall victim to force. Their attitudes are generally stable, just because they are little influenced by reasoning—for faith is stronger than knowledge, love less changeable

than respect, hate more everlasting than mere dislike.

The dynamic force which has made the most important changes in history has always been—not scientific intellect—but rather a fanatic feeling of hysteria which has hurled the masses in one direction or the other.

(4) To win the soul of the people, it is not enough merely to fight for one's own end—one must at the same time destroy the upholders of the opposite cause.

A savage attack upon some adversary is proof to the people of the justice of their own cause.

The masses feel that if their leaders refrain from destroying an opponent, this must be a sign of uncertainty of their own cause—if not a sign that the cause is unjust.

The masses are only a fragment of nature, and their feelings cannot understand a handshake between men who proclaim opposite views. What they want is the victory of the stronger and the annihilation of the weaker, or else his unconditional enslavement.

The nationalization of our masses will succeed only if, together with the positive battle for the soul of our people, its international poisoners are wiped out.

(5) The German blood must be purified, and the alien Jew dealt with, or there will be no resurrection of the German nation. The race question is the key to world history and to human civilization.

(6) Just as a worker sins against his community if he makes a demand based upon power, without consideration for the welfare and existence of the community, so an employer injures the community if he abuses the communal working strength through exploitation, inhumanity, and general profiteering out of sweat. Too many employers consider every attempt to guard the interests of the employee as an attack upon the nation.

## Might Makes Right

The task at hand is to take the workers from their internationalist insanity, and enlist their weight behind a movement aimed to bring them economic justice within the national economy.

The winning of the Bourgeois voting cattle must never be the aim of the movement—this would only weigh it down with dull paralyzing weight.

Acute class distinctions are not to be abolished by fraternizing—the mass must develop its own force for its upward surge.

(7) The propaganda of the movement must be directed only at one side, for if it were directed at both, the difference between the Bourgeois and the mass mind would mean that any propaganda launched would either be misunderstood by one group, or else it would be automatically rejected by the other.

If propaganda, by word or gesture, applies itself to the coarseness and feelings of the masses, it will be objected to by the "intelligentsia" as vulgar. But on the other hand, if the propaganda sacrifices its primitive expression, it will not be possible for it to reach its broad masses.

Generally speaking, the ideas which I have already summed up under the heading "war propaganda" are sufficient for the guidance of the young movement's work of enlightenment.

(8) Every idea designed to change the world has not only the right but the duty to adopt any means which make possible the achievement of its aims. (sic!)

(The above statement, odd as it seems, is actually the Nazi philosophy. Goering has said the same thing in different words: "It isn't important who is right—the important thing is who wins!")

(9) Our movement is in attitude, and also in inner structure, anti-parliamentary. It throws away the idea of decision by majority rule—by which the leader is degraded into the mere executive of the opinion of the others.

The leader of the entire party is the only leader elected; once elected, he assumes full responsibility and dictates. He appoints the next-highest leaders, and these in turn appoint the group leaders who come after them, until finally the lowest officer is thus appointed. All leaders are chosen from above.

The followers of the movement are free to call the supreme leader to account, and to throw him out of office; then a new leader is chosen, and given the same authorities and responsibilities.

(This is in flat contradiction of Hitler's previous statement. If the followers of the movement are free to call the leader to account and to "throw him out of office" that is in fact representative government. The essential characteristic of the dictator state is the inability of the people to oust the Dictator once he has seized power. Hitler's dread secret political police, the Gestapo terrorizes all Germans—putting thousands in concentration camps, killing thousands more—precisely in order to insure that the masses cannot "throw him out of office". Launching a battleship at Wilhelmshaven before 80,000 Germans on April 1, 1939, Hitler made an address from a rostrum circled by bullet proof glass so that no one could depose him by the only possible method—assassination.)

Only the hero is suited for such serious leadership. Man's progress depends upon the genius and energy of individuals, and not upon any majorities.

Our movement is anti-parliamentary and if it participates in parliament the sole aim is to smash it.

(This raises the vital question, which must be considered in the United States today. Should free democratic rights—free speech, right of assembly, etc.—be granted to groups whose primary aim is to smash the very system, democracy, which grants them those rights?)

(10) The movement flatly refuses to commit itself on questions outside the frame of its political work, or not



important to the achievement of its ideas.

The party's task is not to lead a religious reformation. It regards both the Catholic and Protestant denominations as equally valuable supports for the existence of the people and so attacks whoever tries to injure these foundations of our religious and moral character.

(This is, of course, an effort to win religious support for the Nazi movement, for at the time Hitler wrote this passage he was not yet powerful enough openly to attack the churches.)

(This statement of Hitler's makes strange reading today, in view of the open, continued, and violent Nazi persecution of the Catholic and Protestant Churches in Germany.)

(The *Völkischer Beobachter*, principal Nazi newspaper, states flatly: "We are armed to continue the battle against Catholicism to the point of total annihilation.")

(Alfred Rosenberg, present-day Dictator of German Culture, sneers at the customary interpretation of Christ, declaring it is conceived by "Jewish fanatics like Matthew, by materialistic rabbis like Paul, by mongrel half-breeds like Augustine.")

(Nordland, official Nazi Pagan magazine, mocks the Sermon on the Mount as the "First Bolshevik Manifesto.")

(Dr. Rudolf Dahms, Nazi scholar, writes, "We reject the Christ of the dogmas—the Jesus Christ who no longer corresponds to our Nordic faith.")

(Wilhelm Hauer, founder of the German Movement, writes: "We must protest against the claim of the Christian religion to be the religion of the German nation. For its essence is quite foreign and repugnant to us. Before us lies the goal of a Teutonic, German morality, which will rank higher than that of Christianity.")

(Pope Pius XI, after the Nazi regime came to power in Germany, found it necessary continually to refer to the "tragic and memorable hour through which Germany is passing." He sadly cried out, "The threat of great evil is becoming constantly stronger and more frightening . . . hysteria of thought, idea, and action which is neither Christian nor human seems to prevail.")

Propaganda Minister Goebbels issued orders to the press in 1933 to refer henceforth to Catholics and Communists as linked, thus varying the older and almost played-out theme, "Jews are Communists and Communists are Jews.")

(11) The movement's inner organization is a matter of expediency and not of principle.

The best organization places between the leader and the followers the greatest possible organizational gap. The task is to impart a certain ideal—which originates in the head of an individual—through a body of people, and for this elaborate technical apparatus is not needed.

The practical development of every idea fighting for realization is broadly as follows:

A great idea springs from the brain of a man who thereupon feels himself called upon to transmit this to all mankind. Preaching his views, he slowly wins followers. This is the ideal way.

The increasing number of believers finally makes it impossible for the teacher personally to guide each individual, and then it is time for the necessary evil of organization—units are formed to carry on local work. To preserve the unity of the movement, this sub-organization must never be allowed to take place until the authority of the founder is regarded as absolute.

The existence of a Mecca or a Rome, a headquarters or a founding-place which can create a great magic power, is of great importance. It must be made to seem ever more important—Munich must be our Mecca.

Local groups must be formed only after the authority of the group in Munich is established as unconditional leader.

Some group leaders can be trained with the aid of funds in the party treasury; but due to lack of great financial means the movement must begin by relying chiefly upon honorary leaders.

(12) It is a mistake to believe that a movement is made more powerful by uniting it with some similar movement—for the increase in size does not mean an increase in power; instead, such a union according to the law of nature, means weakness.

## Nazi Maxim: Never Compromise

The greatness of a powerful organization as the bearer of an idea depends upon the absolutely religious fanaticism with which it intolerantly imposes itself over everything else—fanatically convinced of its own rightness!

The greatness of Christianity was due to its fanatical crying of its own doctrine—and not to any compromises with somewhat similar philosophical opinions.

(This criticism of the policy of compromise is especially interesting when applied to the short-lived Popular Front formed in France by the enemies of internal Fascism and of Hitler and Mussolini in the spring of 1936. In order to achieve a majority, the labor and left parties—including the Communist party—formed a coalition in which it was thought necessary to include the Radical Socialists, who, despite their name, were middle-of-the roaders. Inclusion of the Radical Socialists made real unity impossible, destroying the entire force of the movement, and in March, 1938, while Hitler was marching into Austria, France, in the midst of a home crisis was actually without a government. In a short time a majority was established composed of the Radical Socialists in alliance with parties of the right against the parties of the left. This government, headed by Daladier of the Radical Socialists, proceeded to fol-

low a policy of routine capitulation to Hitler, and, among other things, signed the Munich Pact which doomed Czechoslovakia.)

(13) The followers of the movement must not be afraid of the hostility of their adversaries—they should consider it proof of the justification of their existence. They should long for the hatred of enemies of our nationality and our view of the world.

(Today in Mussolini's Italy this doctrine is neatly expressed in four words white-washed on the walls of many buildings: "Many enemies—much honor.")

He who is not libeled and abused by the Jew newspapers is no decent German and no true Nazi. The greatest standard to judge him by is the amount of hostility he provokes in this mortal enemy of our people.

It must, again and again, be pointed out to the followers of the movement—and to all the People of Germany—that the Jew always tells lies in his newspaper.

Every Jewish denunciation and every Jewish lie is a scar of honor on the body of our battlers.

He whom the Jew most mortally hates is our greatest friend.

He who picks up a Jewish newspaper in the morning and does not find himself slandered in it has not profitably spent the previous day!

As these principles enter the souls of our followers, the movement will become invincible.

(14) The movement must create respect for individual personality—when a great mind is no longer paid homage the great energy which springs forth from the names of great men and also women is lost. All the great events of history are inseparably linked to the names of the geniuses who were their cause.

(The man who wrote that paragraph is the ruthless dictator who has "burnt the books", driven out Germany's greatest scientists, writers, musicians, and who has forbidden the mere mention of some of Germany's greatest people, living and dead.)

Of course, the Jew, member of a race whose great men are all destructors, scornfully labels all this "idolatrious worship of the man."

## If Only They'd Laughed

In the early days of our movement, nothing caused us greater suffering than our insignificance—the obscurity of our names made success doubtful.

It was difficult then, when sometimes only six, seven or eight came together to listen to a speaker, to awaken and hold faith in the future even in this inner group.

Imagine six or seven men, all poor, never heard-of people getting together with the intention of forming a movement supposed to achieve what the gigantic parties failed in—the resurrection of a German Reich with greater power and magnificence! If someone had attacked us then—yes, if only someone had laughed at us—we would have rejoiced. Lack of attention was the greatest woe, particularly to me, at that time.

When I entered the party nothing at all really existed. No one in Munich even knew the party by name, save a handful of followers, and their friends.

Every Wednesday we held a committee meeting in a Munich cafe, and once a week a meeting was devoted to discussion or to lectures.

Seeking new members we began holding "meetings" every month, and later every two weeks. Invitations for these were written on a typewriter—or even by hand—and spread about personally by our few members. Each tried to persuade his friends to visit some meeting or other.

The result was miserable.

I remember how once I myself passed out about eighty of those bills, and how that evening we expected masses of people. But after an hour's delay the chairman finally had to open the meeting. We were again seven men—the old seven.

We had invitation bills printed in a Munich shop, and for the meeting so advertised we had a slightly greater attendance. Slowly the number rose, from eleven to thirteen, finally to seventeen, to twenty-three, to thirty-four listeners.

We raised funds out of our own pockets, and one day advertised the meeting in the *Münchener Beobachter*. Our success was amazing this time. It had been scheduled at the Munich *Hofbrauhaus Keller*—a tiny hall with a capacity of only 130 people. To me the room seemed gigantic and we all were afraid we could not fill it.

## "I Could Speak!"

At seven o'clock 111 people were there, and the meeting was opened.

A Munich Professor delivered the principal address, and I was second on the program: my first public speech!

The chairman of the party at that time, Herr Harrer, thought this very hazardous; he was convinced that whatever else I might be able to do I could not speak. Even much later on he would not change his opinion!

I had been allotted twenty minutes; I spoke for thirty, and discovered what I had long suspected—I could speak. At the end of my speech the people in the room were electrified. This was proven in that my appeal for contributions was answered by 300 marks. This was of the greatest use to us.

## FORGET HUMANITY

"Nations fighting for existence on this planet should not concern themselves with particulars of humaneness and aesthetics. Nature does not know these driveling things—questions of destiny have no obligations to beauty."

MEIN KAMPF—Chapter VI

National Chairman Harrer, the very first man to hold that position, was a journalist; but he was no speaker for the masses. Drexler, chairman of the Munich group, was a simple laborer; he too was no speaker, and moreover he was no soldier. Not even during the war had he served in the army, and his whole nature was weak and vacillating.

Neither man possessed natures which would have enabled him to hold a fanatical belief in the ultimate success of the movement. Nor was either the type who would savagely crush anyone standing in the way. For this, only one was suited whose spirit and body united these military virtues; fast as greyhounds, tough as leather, and hard as Krupp steel.

I, myself, was still a soldier at that time. Six years had so shaped me that at first I suppose I seemed strange in this circle. I had forgotten the existence of such words as "one can't do that," "this won't work out," "we mustn't venture that," "it is too dangerous," etc. The thing was dangerous. Bourgeois club meetings were safe enough, but in 1920 any nationalist meeting which tried to appeal to the masses was apt to be bloodily broken up by Communists in many parts of Germany. Our aim to win the masses who were in the services of the Marxist Jews and the Stock Exchange was of course hateful to the betrayers of the people, to whom the mere name "German Workers' Party" was provocative. An early battle with the Marxists was inevitable.

In the inner circle of the movement this occasioned some alarm—for it was easy to vision the first large meeting being broken up, and the movement thus smashed. I had to fight hard for my view that we must not try to evade this trouble, but instead should go and meet it—first arming ourselves. Terrorism is not broken by mind, but by terrorism.

The success of the first meeting led to a second one. Four gentlemen spoke about the treaties of Brest-Litovsk and Versailles. I spoke for an hour, with greater success than before. More than one hundred and thirty were present, and some troublemakers who tried to create a row were thrown downstairs with broken heads by my comrades.

Two weeks later there was still another meeting—with more than one hundred and seventy in attendance. I spoke again, with still greater success.

## "I Was Right . . ."

I now pointed out, that we needed a larger hall, and finally we obtained one at the other end of the city, in the *Deutsches Reich*, in the *Dachauer Strasse*. The first meeting attracted only 140 people, and the eternal doubters began to quibble about the advisability of holding so many meetings. There were violent arguments. I maintained that a city of 700,000 people could stand not simply one meeting every second week—but ten meetings every week.

The next meeting, held in the same hall again, proved I was right. More than two hundred people were there and much money was taken in.

Two weeks later more than 400 people showed up at this meeting.

The winter of 1919-20 was one long battle to strengthen the movement, and to raise it to that fanaticism which can move mountains.

Now the inner organization of the movement began to take place, and there were foolish arguments over such things as to whether it should be called a party—of course it was a party—and about slogans, etc.

A definite program was established, and the word "folkish" was carefully avoided, bearing as it did the taint of its use by weak-willed bourgeois "nationalists" who went about drivelling of stone axes and spears, and thought that they were thus building the glory of the race.

The idea contained in the word "folkish" is too limitless to form a solid foundation for a movement—it offers room for too wide interpretation. Such a vague conception doesn't belong in a political battle, for it weakens unity, and it must never be left to the individual to define his faith and his will.

We took the word "party" in order to frighten off "nationalists" of the insipid type; we called ourselves the "National Socialist German Workers' Party."

The first expression—"National Socialist"—drove off the antiquity lovers, while "German Workers' Party"—eliminated the cowards that want only to use the "intellectual" sword, whatever that is.

## First Nazi Mass Meeting

At the first of 1920 I urged that we stage our first great mass meeting. Some thought this premature. The red press was beginning to occupy itself with us, and this made us happy. We had begun to enter discussion periods in other meetings, which of course, created real trouble each time, but which slowly made us known. We hoped that our first great meeting would in the same way attract visitors from the red camp.

Harrer could not agree with me that the time was ripe for a mass meeting, so, as an honest man, he withdrew from the leadership of the movement. Anton Drexler replaced him. I reserved propaganda to myself, and now I savagely carried it out.

The date of the first mass meeting was set for February 24, 1920.



I personally led the preparations. Everything was aimed at the creation of ability to make rapid decisions. We wanted to outline our stands upon current events on twenty-four hour notice. Announcements of mass meetings concerned with national doings were to be made in posters and leaflets concentrating on influencing the masses through perpetual repetition of a few points.

We deliberately chose red as the color, for it is the most inflammatory, and was sure to outrage our enemies. Before we held the first mass meeting, it was necessary, in addition to formulating propaganda, to set down in print the leading articles of the program. This was done to give the movement form and substance, and to make its aims clear to the masses.

I saw in those years dozens of new movements arise but they have all withered away. One alone has survived: The National Socialist German Workers Party. To-day more than ever I believe that it can be fought, that attempts may be made to terrorize it, that petty ministers may prohibit us from writing and taking, but that victory of our ideas cannot be prevented.

The foundations of the Nazi program are the basis of the coming state.

At the time of the first great mass meeting I had one great anxiety—will the hall be filled? I believed that if a crowd appeared, the meeting would mean a tremendous lot to the success of the party.

The meeting was scheduled to begin at 7:30 in the

weapon a new faith, which has a brave battle cry of attack, and not a cowardly defense slogan.

As we formed our party we had constantly to avoid allowing it to become a club worrying over parliamentary interests. The first measure to be taken was the creation of an inalterable program, expressed in brief, strong language, promising relief for the terrible weaknesses which brought about Germany's downfall.

### Fight, Fight For Anything

Every view of the world fails to make any dent unless its principles are written indelibly upon the banner of a fighting movement.

The current conception of the world in general depends upon the notion that while a state has culture-making energy, it is fundamentally an economic unit and has nothing to do with race.

This nation-leveling idea would inevitably lead to leveling of the individuals into a common lump—in other words, would wind up by making a negroid-inhabited planet.

Upon the existence of the Aryan depends the civilization of the world—he who dares to lay hands upon the great likeness of the Lord sins against the Creator of this miracle and provokes the expulsion from Paradise.

Only when the Marxist international view of life is

the Austrian Slavs, the Empire could in that way be Germanized. If a negro or a Chinaman learns to speak German, or is forced to learn to speak it, is he thus Germanized?

It is obvious that if such a policy had been carried out in the Austrian Empire it would have led to de-Germanization, for the outward difference between Slavs and Germans would have become difficult to see, and the result would have been racial mixture and destruction, therefore, of the German element.

It is fortunate for the German nation that the Hapsburgs did not adopt this policy.

### What's in A Name?

If the Slavs of the Austrian Empire had been compelled to speak German, the German people today could not rightly be called a culture factor.

(When, in March, 1939, Hitler took over Czechoslovakia, and overwhelmed the Czechs and the Slavs, the names of countless streets, squares, villages, rivers, and mountains were changed overnight, German proper names replacing Czech and Slovak names.)

People of an alien race expressing their alien thoughts in the German language would be disastrous to the dig-

## MAKE ALL ENEMIES SEEM AS ONE

"If they had only realized the stupidity of the masses, and understood that for purely psychological reasons one must present not two enemies to the masses, but only one! A single enemy must be pushed forward and all hate must be concentrated upon this sole opponent.

It is part of the genius of a true leader to make even widely different enemies appear to belong to but a single category. . . .

(Like every politician, Hitler had a variety of opponents—bankers, business men, labor leaders, democrats, capitalists, communists, Frenchmen. His technique was to lump them all into one—and call them Jews.

Moreover, the thought that there are various enemies will frighten people and cause them to doubt their own right. Then they come to fear that *perhaps they themselves are wrong and the others are right*. Then they are paralyzed. But if the masses believe that they battle but a single enemy, then belief in their own cause is strengthened and hate of one enemy is ever more bitter, is in fact boundless."

MEIN KAMPF—Chapter III

The Catholic is an "internationalist". The Jew is an "internationalist". Therefore, Nazi propaganda reasons: "The Pope is a Jew!")

evening. At 7:15 I entered the banquet hall of the Hofbrauhaus at the Platzl in Munich—and my heart almost burst with joy. The great hall—it seemed great to me then—was filled with a great mass of people—shoulder to shoulder—almost 2,000 of them. Above all, those whom we had wanted to reach had come. Half of the hall was filled with Communists and Independents. They had decided upon a quick end for our first great demonstration.

I was second on the program, and soon after I began to speak, there was shouting and then some fighting in the hall—peace was restored and I continued. After half an hour applause began to be greater than the shouting.

### Siegfried—

### And the Goddess of Revenge

I began, for the first time, to interpret the program. The interruptions were less and less. When finally, point by point, I gave the 25 points to the crowd, asking judgment upon each of them, one after another was accepted with more and more cheering, unanimously. When I finished I was faced by a hall full of people united by a new conviction, a new belief, a new will.

When, after almost four hours, the hall began to empty and the crowd went out, I knew that the principles of the movement marched out into the German people, never to be forgotten.

A fire had been kindled, and the flames would one day win back freedom for the Germanic Siegfried and the German nation.

I sensed that beside the coming revival there walked the Goddess of Revenge, seeking those guilty of the act of November 9th, 1918.

So the hall gradually emptied.

The movement took its course.

## CHAPTER XIII

### VIEW OF WORLD AND PARTY

IT IS USUALLY hard to understand the basic aims of the usual Bourgeois parties. This is partly because their leaders constantly go about eaves-dropping among the dear people, and as soon as it is found that the dear people seem to desire some particular thing, that thing is immediately incorporated in the party platform.

Of course, after the elections are over, all this is forgotten for some time.

The whole parliamentary system consists only of a number of individual battles for seats in parliament; at least this is the case of the Bourgeois parties. It is because of this that they lack the magnetic attraction which is necessary to draw the masses, who follow only the overwhelming impression of principles which are so strongly emphasized as to create blind faith as well as fanatic readiness to fight in their defense.

A group equipped with all the powerful weapons of a world idea, no matter if the idea is criminal in a thousand ways, can be halted as it sets out to overcome the world only if resistance itself also takes up as a

directly opposed by a racial view of life, as strongly organized as are the Marxists and as ready to fight, will success fall to the side of Eternal Truth.

But the new world view destined to overthrow Marxism must be built only upon a solid construction of the racial view.

This is the aim of the National Socialist German Workers' Party.

Our party must awaken the slumbering tendencies of folkish unity, taking out of these only the strongest essentials. With these powerful racial political creed must be formed out of the masses of the nation, providing the basis and the labor for a smashing victory of this world view.

## CHAPTER XIV

### THE STATE

EVEN SO EARLY AS 1921-22, our young movement was reproached by the tired Bourgeois world because we were hostile to the present state. They did not realize that really, lacking any definite idea of what a state was, no state really existed.

There exist today several different views of a state; some of these views include all that "ethical" and "moral" junk, which so obviously denies reality. Broadly, these views of the state are represented by three groups:

(a) A group of those who think of the state simply as a more or less voluntary coming-together of people under some government.

This group is the largest, and its members respect the law of the state—its legitimacy—so much that they worship it like a dog worships a master, and think that it is in itself sacred. The heads of these people thus confuse a means with an end—and they think state authority must only consider the preservation of peace and order.

(b) Much smaller is the second group, for these people attach at least a few conditions to the existence of a state.

They desire, if possible, equal administration and a uniform language, sometimes only for the sake of mechanical perfection of administration.

To these people state authority is not the sole purpose of the state; it must consider the welfare of its subjects. They take into consideration ideas of "liberty"—and most of these ideas are misunderstandings. They examine the government according to its expediency.

The chief representatives of this group are our common German Bourgeois, and the first thing they think about when they think of the state is whether it satisfies their economic needs.

(c) The third group is the smallest—it sees the state as a means to the realization of vague longing for political power; and they think of a state as something welded together simply because a number of people speak the same language.

I remember how in the days of the old Austrian Empire, the pro-German element used to believe that if the government would enforce the German language on

nity of our nationality because of the certain inferiority of this alien race.

How horrible it is—how much damage is done to the German race—by the fact that the quarreling German Jew, when he goes to America, is judged to be a German, due to the ignorance of many Americans!

The only thing profitably Germanized by our forefathers was soil acquired by wielding the sword, and thereafter settled with German peasants. Conquests which introduced foreign blood to our national body split the inner life and unity of the German super-individualism, and therefore were catastrophes.

(Thus, even from Hitler's own standpoint, the 1939 German conquest of millions of Czechs and Slovaks was a catastrophe for Germany.

(Many people hold the view that it is the nature of a dictatorship such as Hitler's, or Mussolini's, that it can never rest. It must continually express itself in violent action, for otherwise the subjected people would have time to think of what is happening to them, and then they would revolt. It is quite possible that Hitler was, against his will, forced to conquer Czechoslovakia—he perhaps felt that some violent act or emotion, such as springs out of military conquest, was vitally needed if he was to preserve eternal peace in Nazi Germany. The easiest thing was to take over betrayed Czechoslovakia, so that is what he chose to do.

(In September, 1938, Hitler's axis partner, Mussolini, published in his Milan newspaper, *Popolo d'Italia*, a letter addressed to Lord Runciman, in which he stated that he was in a position to reveal, confidentially, that if Hitler were offered all the millions of Czechs and the Slovaks for inclusion in the German state, Hitler would "politely but firmly decline to take them".

(Clearly, at that time, less than six months before Hitler absorbed the Czechs and the Slovaks, he told his ally, Mussolini, that HE DID NOT WANT THEM.)

To sum up, none of these three views of the state realize that the great forces which create culture and all things worthy of man are based upon race—and that therefore the state must above all consider the ends of the race.

The Jew, Karl Marx, realized that to break the Bourgeois world from the idea of the racial state opened the way for his terrible doctrine which denies the state itself. Thus, when they fell victim to the wiles of the internationalists, the Bourgeoisie could no longer preserve their race, and therefore their world was doomed to death unless they were awakened.

For this reason the first duty of a new movement which is based upon the racial view of life is to see that the state is clearly understood to be guardian of the race.

The state cannot create culture—it can only serve and protect the race which creates culture.

Thus the achievement of ever higher humanity does not depend upon any state, but upon the existence and flourishing life of the race capable of creating it.

Therefore it is an incredible outrage to say that the



## HOW HE WELCOMED WORLD WAR!

"I am not ashamed to say that, swept off my feet by a storm of passion, I fell on my knees and thanked Heaven with all my heart that it had granted me the fortune to live this day.

... Only one thing bothered me—I was afraid I would reach the front too late. The thought tortured me, only this disturbing my peace."

MEIN KAMPF—Chapter V

Germans of pre-Christian ages were uncivilized barbarians. They never were cultureless people. The hardness of their Nordic home merely forced upon them conditions which prevented the flowering of their creative talents.

If these Germans had instead come to the more favorable regions to the south, and if they had found there elementary technical tools among the inferior people (meaning the Italians!) the culture-creating powers slumbering in them would have blossomed as gloriously as was the case with the Hellenes.

But it must not be assumed that the creative spark in the Aryan is the result of his Northern home; the Laplander, transported to the south, would still be as culturally sterile as the Eskimo.

No, only the Aryan possesses this grand creative talent—no matter whether it is carried about in a hidden condition, asleep, or whether it is actively at work because of favorable climatic conditions.

### The Dull, Bleating Herd

The state is a means to an end.

The only purpose of the state is the preservation and promotion of a community of physically and mentally equal creatures.

States that don't serve this purpose are monstrosities. The fact of their existence proves nothing.

We Nazis as the bearers of a new view of the world, must never stand on the "basis of facts". If we did we would not be fighters for something new—we would be slaves of things now existing.

Thus the great purpose of the state is to protect those racial elements which create culture and build the beauty and superabundance of a higher man.

We are convinced, as Aryans, that people who live after us will understand.

We must carefully ask how the state needed by us Germans is to be formed—and must first see clearly what sort of people it is to bring together. Blood poisoning has led to decomposition of our bodies and souls; we have Nordics beside Orientals, and beside Orientals stand Occidentals, while in between these classifications there are mixtures.

A great disadvantage cropping out of this racial mixture is that the German people lack that dependable herd instinct which will always arise out of blood unity.

If throughout history the German people had preserved the unity enjoyed by some other peoples, the German Empire today would rule the world!

### Slavedrivers?

No one knows whether, if things had worked themselves out in that way, that peace which today so many ignorant pacifists hope to achieve by groaning and weeping would not have come anyway: a peace founded on the mighty sword of overlords setting the world to work for a greater culture, and not a peace supported by the olive branches of tearful pacifist female mourners.

Fortunately, however, not all German blood has been contaminated by this mongrelizing process. Today, from the standpoint of our new understanding, we must study and evaluate that which was prevented by Fate from entirely disappearing.

He who speaks of a German mission on this earth must know that it can only rest upon the formation of a state which sees as its greatest task the salvation and advancement of the noblest surviving element of our race, that is, of the greatest element of mankind.

The German Reich must include all Germans, with the task not only of taking the most valuable racial elements among that people onto itself and preserving them, but also with the duty of raising them slowly and surely to a dominating position.

The state is the great, powerful weapon to be used by a race in the battle, the eternal battle, for life—a weapon to which everyone must submit, because it expresses a common will.

Nature's law (that is, Hitler's law) that racial mixture destroys the higher race must never be forgotten, and more, it should never be broken even by the individual—for the danger is great that race barriers will gradually come to be overlooked. At that time, the mission of mankind could be looked upon as at an end.

### Racial Mass Production

No, there is only one most sacred human right, which is also the most sacred duty—the preservation of blood purity.

Thus a racial state must first of all take marriage out of the level of race degradation, consecrating it as an institution intended to beget images of the Lord, and not bastards that are half man and half ape.

The fertility of the healthy woman must not be limited by the financial mismanagement of the state which allows conditions to arise making children a curse for parents. Race, and healthy offspring which mean worthy future generations, must become the center of state life.

That it is within the realm of possibility to raise racial propagation to this high plane cannot be denied in this world in which hundreds of thousands of men voluntarily

impose celibacy upon themselves, obligated and bound by nothing more than a command of the Church.

Is not the same renunciation possible if replaced by the warning finally to halt the original sin of race poisoning and to give God such beings as He Himself first created?

Of course, at this the miserable *Bourgeoisie* will complain bitterly, or argue in their eternal manner: "That would all be very nice in itself, perhaps, but it's impossible!"

With you, of course, it is impossible. You know only a single care—your personal lives; and one God—your money!

But we don't appeal to you—we turn to the masses, and above all, to the great and powerful German youth.

If an entire continent today at last takes up the battle against liquor, freeing a people from the poison of this devastating vice, our European *Bourgeois* world can only shake its head, give a blank stare, and then begin a sort of a superficial ridicule of all this.

The first task of the state is to develop its best racial elements—and that geniuses are occasionally physically malformed, and even sick, is the exception which proves the rule.

### Body—Not Mind

The racial state must have as the aim of its education the breeding of superior bodies—the development of intellectual powers must stand in second place. The schools must devote much more time than present "educational institutions" do to sport, and here boxing, which so many "nationalists" consider brutal and undignified, must not be overlooked. No sport is equal to boxing in building up the aggressive spirit!

It is more ignoble for a man to run away yelping for a policeman when he is attacked, than it is for him to counter-attack with his fists.

But above all, the healthy youngster must learn to endure the heaviest blows.

This may seem wild to our "spiritual fighters", but the racial state is not concerned with the task of breeding a colony of peaceful aesthetes and physical weaklings.

If our intellectual class had been taught boxing instead of refined social manners, a German revolution by pimps, deserters, and such riffraff would have been impossible.

Today our down-trodden German nation, helpless against the kicks of the world, is in this condition because it lacks the force of self confidence. German youth must be educated so that out of his physical strength and skill he comes to believe once more in the invincibility of all Germany.

Even the clothes that young people wear should be shaped to this purpose. The girl should be made to know her knight. If today physical beauty was not shoved into the background by our stilted world of fashion, the seduction of hundreds of thousands of girls by bowlegged, disgusting Jewish bastards would be impossible. For the sake of the nation the most beautiful bodies should be helped in the quest for one another, so that beauty can be produced for the nation.

Today conditions are especially bad, because the guidance which widespread military training used to give to the relationship of the sexes is lacking. In former times the girl preferred—and she still prefers, or would prefer—the soldier to the civilian.

It is insanity to think that when school is over the state's right of supervision over the citizen is at an end. This right is a permanent duty, but the present state criminally allows youth to decay in the streets and brothels.

The education adopted by the racial state must have as its goal primarily the training of youth for army service. Discipline must be taught! The youth must learn to be silent, not only when he is justly blamed for something, but also youth must learn to bear injustice with the same silence.

At the end of his army service, he is to be given two documents: his diploma as a state citizen, which permits him public life, and his health certificate, which pronounces him physically fit for marriage.

The racial state can also educate the girl, from the same viewpoint. The greatest stress must be placed upon physical culture, secondly on spiritual development, and last of all on intellectual concerns. The inalterable aim of education of the female must be the preparation of a future mother.

(Goering has expressed this very nicely: "Woman—her place is in the home, and her duty is the recreation of the tired warrior".)

Only as of secondary importance must a racial state devote itself to character building.

The training of will and resolution, and of willingness to accept responsibility, is important. Today it is lack of will, not lack of arms, that leaves us helpless; this weakness prevents every decision involving risk, as though the greatness of a deed did not consist of daring in the face of overwhelming danger and odds. This cowardice of our people is the result of the education policy followed by the past and present state.

## Education For Apes

The racial state will be able to take over the present academic organization, but must make three changes:

(1) Young brains must not be bothered with the things which are not ever needed, and therefore soon forgotten. The teaching of foreign languages, which are used by only perhaps two in one hundred people in later life, is especially ridiculous. Such useless materials should be eliminated, because in this way necessary time is gained for physical education.

(2) It is the duty of the racial state to see that at last a world history is written in which race is elevated to a dominating position.

The state must choose the history that is to be taught—and carefully make its interpretation. Individuals should be trained for their specific tasks in life, but not given too broad an education. But the individual must be taught that his trade or profession cannot flourish except in a well formed, racial state.

When the World War came revenge was taken upon Germany for its failure to train the people into a fanatic national passion.

Since the revolution history has been taught as the mere acquisition of knowledge. And who could get excited about a republic!

Actually, this nation owes its present existence to its willingness to pay any tribute, and to sign any shameful surrender of territory. Others like the German nation now, because it is a weakling.

The enemy's fondness for our present form of government is really the most devastating possible criticism of it.

But the racial state will have to fight for life!

(3) Science must be impressed into the service of racial pride. Not only world history but all the history of culture, must be taught with this in mind. An inventor must be made to seem great not only as an inventor, but as a member of one's own race.

Youth must be so taught that upon leaving school he is no pacifist, democrat, or anything of that nature, but a genuine German—and nothing else.

The present-day fear of chauvinism is proof of decadence. *Bourgeois* virtues of peace and good order could never have brought the great upheavals of history, all of which have been borne in fanatical and hysterical passion.

Boys and girls must come out of the schools of the racial state with the principle of blood purity branded forever in their brains.

Another thing to remember is that there is no use teaching the incompetents, the members of the great masses, things which they can never appreciate or use for the aggrandizement of the state.

From time to time the little German *Bourgeois* man reads in his illustrated magazine that for the first time some negro has become a lawyer or teacher, or a singer or something. The Jew seizes upon this opportunity and begins to talk of the equality of man. The stupid *Bourgeois* world does not realize the criminal foolishness of training a half ape until it is thought that he has become a lawyer, while God is at the same time sinned against because hundreds of thousands of his most talented creatures rot in the proletarian marshes.

The racial state must make certain through its educational system that fresh transfusions of blood from below continually stimulate the upper intellectual layers. A nation will collapse if its leadership is allowed to become a feed-bin for certain groups of classes without any consideration of natural abilities.

The good state will judge a man according to the type and the quality of service he renders to the community. Nature decides what each individual is to contribute. Services rendered to the state are the only measure for law as regards to general, equal, and legal life within the state.

This age is committing suicide: it introduces universal suffrage and babbles about equal rights, but can offer no justification for them.

The National Socialist movement, ignoring the mediocre, must rearrange the nation and put at its head those capable of leading it.

We must set up against the masters of this material republic a new faith in an idealistic Reich.

## CHAPTER XV

### PEOPLES IN THE STATE

THE STRUCTURE today fraudulently called a state knows two kinds of people: citizens and aliens.

A citizen is generally any person born within the frontiers of the state—and this takes no consideration of race, so a negro, Jew, Pole, or Oriental can be declared a German citizen. Also, any burglar or pimp that is not politically objectionable—that is, a harmless political moron—can fill out a paper and thus become a citizen, in just about the way one joins an automobile club. It doesn't matter, for instance, how corrupted by syphilis he may be.

Scarcely anything can be more stupid than our state citizenship law, which allows all this rotten poison to be incorporated into the nation every day.

The alien is marked off from the citizen in that he cannot hold public office nor vote, and he is freed from compulsory military service—generally he otherwise possesses equal rights with the citizen!

### America a German State

One state in this world is at present making at least some weak attempts to formulate somewhat more intelligent citizenship laws. Of course, this is not the German Reich; it is the United States of America, where reason is sometimes permitted to have a little influence. Ex-



cluding sickly immigrants, and absolutely barring certain races, the United States is gradually acknowledging the principles of a true racial state.

(Hitler considers the United States to be predominantly a German racial state. A recent book published in Germany was entitled "Our America.")

The racial state knows three classes of inhabitants: state citizens, state subjects, and aliens.

Birth itself gives nothing beyond the status of state subject; and a state subject cannot hold public office or vote. A state subject, if of foreign race, may at any time go away and become a citizen of his nation, if any.

The alien is singled out from the state subject only by the fact that he is a subject or a citizen of some foreign state.

The young state subject of German nationality must attend the schools prescribed by the government, must become fully conscious of the glory of his race and nation, must join the army, and after his discharge must pass a health test—then he is granted state citizenship, the most valuable document of his life.

He thus gains all the rights of the state citizen, and the resultant privileges. For the state must carefully draw a line between people living within the nation who are the cause of its existence and greatness, and those who are merely "employed" residents.

The German girl is a state subject, and can only become a citizen when she gets married. It is possible, however, for state citizenship to be granted to German female subjects active in the economic life of the nation.

(Hitler simplified his classification of the Germans of his state on April 4, 1938, when in a speech delivered in Austria, he cried: "Every one in Germany is a Nazi—the few outside the Party are either lunatics or idiots.")

It must be a higher honor to be a citizen of the German Reich as a street cleaner, than to be a king in any foreign state.

Compared to the alien the state citizen is a privileged character—he is master of the Reich.

## CHAPTER XVI

### PERSONALITY AND THE RACIAL STATE

OUR VIEW OF THE WORLD rejects the democratic rule of the majority, and strives to give the world to the best race, that is, to the highest humans. It must follow the same aristocratic principle within the race itself.

The best must be assured the command of the race.

It must not be supposed that the racial Nazi state is to differ from other states solely in its economic con-

Sin against blood and race is the original sin of the world, and those who surrender to it speed the end of mankind.

MEIN KAMPF—Chapter X

struction, in, for instance, a better balance between wealth and poverty—this has nothing to do with permanency nor with greatness.

The creations we see about us are the results of the talents and energies of individuals, even though these inventions are so widely accepted and their use so common as to have become almost a part of instinct. One individual is responsible in every case.

The masses don't invent, nor does the majority ever organize or think—always it is only the individual man, the personality, the benefactor of mankind.

The supreme duty of the racial community is to give this great individual man the fullest opportunity to serve the race. All state organization must primarily concern itself with the double task of putting the superior individual above the masses, and of subjecting the masses to him.

This superior individual is selected by the harsh test of the life struggle. Those who are crushed in this battle are not those chosen to lead; but finally the selected one rises up to command.

(Thus the most horrible, depraved maniac or criminal member of an entire nation or race is—according to Hitler—the man who should lead that nation or race, if to a higher degree than any other member of the nation or race he possesses the sole talent of influencing and dominating people.)

Marxism is the perfection of the Jew's attempt to destroy the personality in all fields of life, replacing it by the weight of mass numbers.

The principle which makes the racial view of life so different from Marxism is that it absolutely understands the importance of blood and race. This recognition of the race makes the individual personality the pillar of the whole structure.

(Is it possible that Hugenberg, Thyssen, Krupp and the other frightened industrial leaders—including a few Jews—of Germany—who financed Hitler's final efforts to achieve a dictatorship over Germany, because they thought that he could abolish the threat of Communism, read this passage of *Mein Kampf*? Could they have chosen him as their "Savior" knowing that he opposed Marxism purely on racial grounds, and that his hatred of it had absolutely nothing to do with economics?)

The racial state must unfetter all leadership from the parliamentary principle of majority rule, thus assuring inviolably the right of personality. The extraordinary genius must not be made subject to the rules of normal mankind.

The racial state must adopt the principle which once

"In the ultimate analysis governments are maintained by belief in their good quality and in their truthfulness, and in their just representation of the interests of the people—and not by the pressure of force."

MEIN KAMPF—Chapter X

made the Prussian army so great: authority over those below, and responsibility to those above.

One commander must have complete responsibility.

The racial state has no ruling body which makes decision by majority vote; it has instead councils designed to carry out specific duties. Each individual member has an advisory vote, but never a decisive one. One man, the chairman of the council, makes final decisions, all of which are subject to the veto of the one supreme leader.

The Nazi movement should carry out these ideas within its own organization so that it may point out to the state proper principles, and may one day place its own organization in the service of the racial state.

## CHAPTER XVII

### WORLD VIEW AND ORGANIZATION

A NEW VIEW OF LIFE is intolerant, and cannot be content with being merely "one party among others". It must proudly demand absolute recognition of its supremacy, and must never rest until the world is completely readjusted.

Thus while it is struggling for power it must violently attack everyone with any opposite view, and once it achieves authority it must not tolerate even the existence of anyone still representing the old condition.

(This is another of those famous *Mein Kampf* prophecies that has come true. Thousands of refugees from Nazi Germany—and the slain and imprisoned inside the Reich—bear witness to the Nazi movement's unwillingness to "tolerate even the existence of anyone still representing the old condition".)

A battle is positively necessary above all because the first task is not the creation only of the idea of the racial state, but the destruction of the Jewish idea. In the same way Christianity was unable to start with the erection of its own altar—first of all heathen idols had to be broken.

Fanatical intolerance is indispensable to any creed. Political parties like to compromise—views of life claim their infallibility.

Since a new view of life must attack so many existing conditions and all hostile ideas, it immediately meets much resistance. Thus it must be strong and so it is necessary for it to express a few of its major premises in slogans able to capture and guide great numbers of men.

It is not at all necessary that each individual battler for a faith understand to any great degree the real ideas and aims in the head of the leader of the movement. It is important only that he understands a few basic trends, which must be burned into his mind so deeply that they can never be erased, and which must convince him for all time that victory is certain because it is totally right and justified. The soldier in an army is not instructed in high strategy; he is trained for discipline and fanaticism.

### Wanted: The Primitive Soldier

A view of life needs the primitive soldier.

No organization can function properly unless a supreme intellectual giant has in his service the broad, emotional masses. A company of 200 high and equally intellectual men is much more difficult to control than a company of 190 less intelligent men, and 10 smart ones.

The power of a political party does not depend upon the great mentality of the individuals who make it up; but rather in the blind obedience with which the members follow their intellectual leader.

The program of our new movement was summed up in twenty-five points designed as a political credo intended to give the man in the street a rough idea of our aims. The great mass of the German workers were—and are—to be convinced that the party program as set down in these points is absolutely correct.

It must be understood that any attempt to reframe the ideas as set down in these points, or to replace any single one of them, is almost certain to lead to disastrous results, for the people must believe absolutely in these points, and as soon as they see any indecision or change of any sort their faith will be badly shaken.

Even if one point becomes out of date, it is much wiser to retain it, for throwing it overboard would risk the strength of the entire movement.

The Catholic Church proves this, for while its doctrines in many instances openly conflict, at many points quite unnecessarily, with science and modern knowledge, the Church is not willing to sacrifice one syllable of dogma.

It realizes that its great strength does not lie in close adjustment to facts of the moment, but in its ever-lasting, inalterable doctrines of faith.

The Nazi Party received in its twenty-five point program a foundation which must be immovable.

(Actually, a few minor portions of various points on this program of the Nazi party have been changed from time to time. Some points, however, still scrupulously kept on the list, are completely in discord with current Nazi policies. Others are so broad that they can easily be interpreted in any way Hitler desires.)

The Nazi party having taken up the racial cause, it must now proclaim its own right and duty to be the sole representative of this cause of the German blood state. If the Nazi party wants to be victorious it must in the face of all opposition maintain absolutely and exclusively that since the basic ideas of the Nazi movement are racial, therefore racial ideas are basically Nazi.

Our movement must stress again and again that any effort to achieve the creation of a racial state without leadership of the Nazi party is not only impossible but actually based on fraud.

If anyone ever accuses the movement of acting as if it "owned" the racial idea, but a single answer can be given: the movement not only owns the idea, but it created it, as far as reality is concerned.

Only our movement has formed the basis for the achievement of German racial purity.

If today innumerable little groups claim the word "racial" for themselves, this is solely due to our movement—without us these people would never even have thought of the word racial.

Only our efforts have made them use words which they did not know eight years ago, which they laughed at seven years ago, called insanity six years ago, battled five years ago, detested four years ago, persecuted three years ago, and finally two years ago adopted as a battle-cry of their own.

Yet still they misunderstand the needs of the German race, and use the word "race" only superficially.

## CHAPTER XVIII

### THE EARLY STRUGGLE

ECHOES of the first mass meeting held on February 24, 1920, in the Hofbrauhaus had not yet faded away when preparations for the next meeting were undertaken.

Now we decided to hold one great meeting every week, along with small meetings once or twice a month. The same old thought still tortured us—would people come to our meetings, and would they listen to us? I, personally, believed firmly even at that time that once people came, they would absorb the speeches.

The Hofbrauhaus took on an almost sacred significance for us. More and more people came to hear us talk, first of the "war guilt", then of the peace treaties, and so on through almost all vital subjects. Meetings at which the peace treaties were discussed always created great agitation. As soon as a speaker criticized Versailles, out of the audience would come the standard howl: "And Brest-Litovsk?"

The crowd would shout this again and again, until one could have beaten one's head against the wall in disgust against such people!

(Brest-Litovsk was the treaty Germany inflicted upon the defeated Russians in 1917. It was much

"The value of physical terror, against the individual and against the masses, now was revealed to me."

MEIN KAMPF—Chapter II

more harsh than the Treaty of Versailles.)

We had to creep into the minds of the people with our hate of the Treaty of Versailles so that finally, when the people realized the villainy of that document, memory of our stand against it would convince them that we could be trusted.

I was in favor of taking a direct stand against public opinion, whenever it was wrong on any basic question, without any hesitation. The Nazi party was not to be the slave of the masses, it was to be their master!

Almost always in those years, I stepped before a group of people who believed the precise opposite of what I intended to say. Then it was a two-hour task to cut off two or three thousand people from their own convictions, to hammer to pieces, blow by blow, the foundations of their old opinions, and gradually to swing them over to our view.

### Always Disarm The Enemy

I learned something very important from these talks—to knock the weapon of the enemy's reply from his hand at the very beginning of my attack upon his view. Thus, very soon, I changed the title of my speech about the "Treaty of Versailles" and called it "The Treaties of Brest-Litovsk and Versailles." I learned the stereotyped remarks the enemies in the audience always made about Brest-Litovsk, and I carefully prepared rebuttals to all these points and flung them in the face of the audience before the people could open their mouths.

I would compare the two peace treaties point by point, showing the really limitless humaneness of Brest-Litovsk against the inhuman cruelty of Versailles, with excellent results.

Two years later I was a master at this art of speedily disarming the enemy.

Meetings at which I talked about the peace treaties seemed never to end, for I considered this a vital subject, and repeated my speech of denunciation again and again in endless repetition; I gradually put it in better form until at last I was driving a powerful message into the heart of the people.

This constant practice in addressing meetings slowly but surely made me clever in the use of the pathos and the gestures needed to sway audiences of thousands.

I wrote a propaganda pamphlet about the treaties, too, and this was printed and spread far and wide. The first meetings were characterized by tables overflowing with



leaflets, newspapers, and all manner of written propaganda. But the greatest emphasis was put upon the spoken word, which is ever far more potent than is the written word.

The speaker can establish such direct contact with the listeners! If he is sensitive he can tell, after he has spoken for just a few moments, exactly how he must adapt his talk in order to win his audience. A speaker can change the presentation of his subject for every throng—as a writer, of course, cannot do.

### Never Orate Before Breakfast

Audiences are so moody that even the same talk, the same speaker, and the same subject can have entirely different results at ten in the morning from those they will achieve at three in the afternoon or in the early evening. I remember how once when I spoke at a mass meeting in Munich at ten in the morning, how depressing the atmosphere was, and how I found it impossible to stimulate the audience—yet I spoke no worse than on other occasions. I left the meeting most unhappy, but with a rich experience. Tests I made later on led to the same result.

The stupid German intelligentsia from their lofty perch proclaim, of course, that the writer is superior to the speaker. I remember reading one of their criticisms, written during the World War, of the speeches of Lloyd George, dissecting them bit by bit as under a magnifying glass. The bright conclusion was drawn that his addresses were intellectually inferior, as well as commonplace and obvious. So I got some of George's speeches to read them, and had to laugh at the masterly way they had been composed in order to reach and grasp the soul of the masses.

The mass meeting is invaluable partly because the individual often feels alone while he is considering joining the new movement—he is still upon uncertain ground—but when he joins together with many others he is encouraged and strengthened by the feeling of fellowship. Surrounded by thousands of those who believe implicitly in the new movement, the individual is swept off his feet by the magic compulsion of mass suggestion. He succumbs.

The Nazi movement must never overlook this, and must never allow itself to be influenced by the Bourgeois fools who know better—but who have tossed away a great state, endangered their own existence, and destroyed their position of leadership.

If those people today doubt the power of the spoken word, it is because, thank God, their ceaseless chatter has convinced them of the uselessness of words.

## CHAPTER XIX

### BATTLE WITH THE REDS

IN 1919, 1920, and in 1921 I attended many Bourgeois meetings. Once, at a meeting in the Wagnersaal in Munich, on the anniversary of the "Battle of Leipzig", a speech was read by some dignified old professor. On the platform sat the committee of the meeting. On the left a monocle, on the right a monocle, and in the middle, one without a monocle. All three were so soberly dressed that the general impression was that this was either a court about to sentence someone to death, or a solemn baptism. After three quarters of an hour of talk the audience started to doze.

Just in front of me sat three workers, who had perhaps come to start some trouble, but after a short time they grinned at each other, and soon after quietly left the hall. The last thing they wanted to do was to create a disturbance here.

How different our Nazi meetings were—they certainly were not peaceful. Here the two world views crashed head on into one another, and the meetings did not close with some pretty song sung weakly, but with a frenzied outburst of natural passion.

### Friendly Gatherings

Often there were real battles with the reds who came with instructions to destroy our meetings, but the fearless recklessness of our squads of guards always countered with violent action that foiled the enemy.

It was a joy to follow the bewildered tactics of our opponents. First the Marxists received orders to leave our meetings alone. But since people came more and more the red leaders began to worry, and soon felt that we must be stopped. Then fighters were sent to our meetings to strike us down. Yet in battles in our meeting halls they were vanquished, and often many of these Marxist workers went away with certain of our slogans ringing in their ears. They began to question their own doctrine.

### The Only Bad Publicity Is No Publicity

The worried red leaders reversed their orders—our meetings were to be avoided. But our meetings were too big and successful. Then again came the order to smash our meetings.

A bit of that. Then the watchword was issued:

"Workers! stay away from the meetings of the Nazi monarchist reactionaries!"

The same vacillating policy was to be seen in the red press: first we were ignored, then laughed at, then attacked, then overlooked, and then denounced again!

I took the view in those times that it didn't matter whether they laughed at us, or denounced us as villains—so long as they kept us before the eyes of the workers!

Because the protection of the authorities could never be relied upon, we had to police our own meetings and

keep the peace ourselves. More important, police aid is not wanted because it only helps the disturbers—it always ends either in the dismissal of a meeting, or else its prohibition, even before it is begun, for the sake of "law and order". To avoid either the one or the other, we had always to be prepared to suppress any disturbances the moment they broke out.

### Private Armies

Every meeting which receives its protection exclusively from the legal police authorities is discredited in the eyes of the masses.

Just as a brave man wins the heart of a woman more easily than a coward, so does a heroic movement

"The leader who is forced to abandon the platform of his general world view because he found it in error, acts honorably only if he for all future time relinquishes all further public political activity."

MEIN KAMPF—Chapter III

captivate the heart of the people much more easily than can a movement of cowards which survives only by police protection.

At the time of the first mass meetings, I began organizing storm troops composed of young men, whom I knew from my military days, to police our meetings and to make us known not as a debating club, but as a fighting group possessed of an idea for which its members were willing to spill their last drop of blood.

How the eyes of my lads used to shine when I would explain to them their mission, repeating again and again that all wisdom in the world was useless if force did not defend and protect it—that the Goddess of Peace can walk only beside the God of War! How the idea of military service seized upon them!

And how they fought!

Like a swarm of hornets they descended upon enemy agents who tried to disrupt our meetings. They thought only of our holy mission and never considered wounds nor blood sacrifices.

By mid-summer of 1920 regular troops began to take form; in the spring of 1921 these fighters were divided up into companies of hundreds, which in turn were divided into smaller groups.

This organization of actual troops made necessary some emblem, some symbol, to be put in opposition to the Internationale. Just after the war, in Berlin, I witnessed a Marxist demonstration in front of the Royal Palace, and the ocean of red flags, red arm bands, and red flowers, aroused a passion so strong that I easily understood how a man falls victim to the hypnotic force of a grandiose spectacle.

Up to the year 1920 the Marxists were opposed by no flag—the Bourgeoisie, after 1918, did not have any opinion, let alone a symbol.

The old Reich was dead, and ours was a new movement for a new state; so the flag we would hoist and fly in the face of the Marxists had to bear the symbol of the new nation. It also had to symbolize our fight. Anyone who has dealt with the masses very much knows the importance of these seeming trifles—a strong emblem can have much to do with the successful launching of a movement, if it catches the eye of the masses.

### Birth of That Hooked Cross

All sorts of suggestions were made. I—as Leader—did not want to offer my own design at the start, for it was possible that someone else would produce another one as good or better. Actually, a dentist from Starnberg brought in a design that was not at all bad; it was much like mine, but it made the mistake of having the swastika in the form of a white circle with curved hooks.

Finally I, after countless experiments, put down the form that was kept: a flag with a red background, bearing a white circle with a black swastika in its center.

Similarly-designed arm bands were handed out to the storm troopers.

A Munich goldsmith, Herr Fuss, produced the first suitable design for the party emblem.

The flaming flag, young as the movement, flew before the people for the first time in mid-summer of 1920.

We see our program symbolized in our flag—red for our social ideas, white for nationalism, and the swastika for the fight for the victory of the Aryan man, and the victory of the creative work which must forever be anti-Jew.

During 1920 we began to hold as many as two meetings a week. People clustered about our posters, and we filled the largest halls in Munich. The city talked about us. In the winter of 1920-1921 we emerged as a strong party in Munich.

Grave troubles rose for Germany as January, 1921, drew to a close—the country was obligated to pay the mad sum of one hundred billion gold marks according to an agreement dictated by London.

There was talk in Munich of a common protest, and apparently a small national association, The Workers Community, was going to organize it. But there was delay and indecision, and meanwhile the great parties of the nation seemed to have no intention of making any protests.

Tuesday, February 1, 1921, I demanded a decision. I was put off until Wednesday; then the answer was again vague, so my patience gave out, and I decided to stage the demonstration on my own initiative. At noon on Wednesday, I dictated the words for a poster to a typist, in ten short minutes, and reserved the great

Zirkus Krone—the one great place in Munich in which we had so far never quite dared to hold a meeting.

It was a great risk, for one thing because our storm troops were still by no means large enough effectively to patrol so large a room—or so I thought. Later I found that it was really easier to quell disturbances in large spaces than it is in jammed rooms.

There was only one day for advertising—Thursday—and it rained in the morning! Shortly before noon I was seized with fear that the hall would not be filled, so I speedily dictated some leaflets, had them printed, and ordered that two trucks swathed in red and manned by fifteen or twenty party members roar about the streets of the city throwing out the leaflets.

### Swastika and Clenched Fist

These were the first trucks driven about by anyone save Marxists, and the Bourgeoisie stared in amazement at these red trucks adorned with swastikas. In the wake of the trucks many outraged Communists waved their clenched fists.

At seven in the evening the hall was not well filled—I received telephone reports every ten minutes, and I was greatly agitated. Then favorable reports began to come in, and at a quarter to eight I was told that the room was more than three-quarters filled and that great throngs were lined up before the ticket booths. At that I left for the meeting.

At two minutes past eight I arrived in front of the Zirkus Krone. Outside there was still a huge crowd.

I was swept off my feet with joy when I entered the gigantic hall, but only when I had reached the stage did I see how great was our triumph. The hall lay before me like a giant shell, cupping thousands and thousands of people. More than six thousand were present.

I began to talk—and kept on talking for around two and one-half hours—and I at once felt that the meeting was to be a great success. Immediately I was in contact with the audience. After an hour applause broke out more and more often, in great outbursts, and then ebbed away after two hours, until I finished in that solemn silence which will never be forgotten by a soul who was there, and which I afterwards experienced so many times in this room. Almost nothing but the soft breathing of the mass could be heard, and suddenly when I was finished applause rose like thunder, and then release was found in fervent singing of *Deutschland über Alles*.

I stood and watched the hall slowly empty. Only after twenty minutes I stepped down tremendously happy, to go home.

Now we had to be taken into account.

To prove that we had not been merely lucky, I immediately scheduled a second demonstration at the Zirkus Krone for the next week, and again success was ours.

"The real genius almost inevitably personally announces his arrival in world history!"

MEIN KAMPF—Chapter III

The third week there was another jammed meeting.

When the summer of 1921 came, we were sometimes holding three meetings a week—and now we always met in the vast Zirkus Krone.

And so we gained more and more followers and members.

Our enemies, of course, were not left very pleased by all of this, so they decided to try terror. There was a strange attack upon Erhard Auer, a deputy; supposedly some one shot at him one night. At least he said so, and he also explained that the villains fled so fast that it was impossible to know who they were. We were blamed for this in the press of the Social Democratic Party.

Our enemies thought this was the time for a showdown; a meeting at which I was scheduled to speak in the Munich Hofbrauhaus was chosen as the time and place. I was warned shortly beforehand, late in the afternoon of November 4, 1921.

### Armed Mobsters

When I reached the hall just before eight, the hall was jammed, and it was clear our enemies were there. I lined up forty-five or forty-six storm troopers who awaited me, and told them that now they were really to demonstrate their faith—that no one was to leave the hall unless he was carried out dead. I declared that I would stay in the hall myself, and tear the armband off any coward.

"Heil!"—shouted three times—strongly and more hoarsely than usual, was the answer.

I entered the hall and there the enemy was, waiting. They stared at me. I began to speak. As always in the Hofbrauhaus, I was in a corner, my platform a beer table.

The enemies before me were hearty fellows, mostly from the Maffei factory, from Kustermann, from Isaria, etc. They were massed close to my table and now commenced drinking beer, and placing the empty mugs—ammunition—on the floor between their feet.

For an hour and a half I spoke despite all the shouts of the opposition, and it seemed as if perhaps I was to be master of the situation. The enemy leaders grew nervous and gathered in little groups and whispered.

Then, defending myself against an interruption, I made a slight psychological error—one which I felt the moment the words had left my lips—and the storm broke. There was a great noise for a few moments—a few shouts and scuffles. When a man leaped upon a table and shouted: "Freedom!"

This was the signal—and in a few moments the room



was a wild maelstrom of roaring, fighting people, with beer mugs flying about, and the sound of tables crashing and chair legs breaking.

I stood at my post, and watched how the storm troopers did their duty. Like wolves they swooped on the enemy and drove them from the hall. In five minutes there was not one that was not covered with blood. I came really to know many of them only then—above all my faithful Maurice, and my present private secretary, Rudolf Hess, and others who though desperately wounded fought as long as they could stand.

### Two Pistol Shots!

After twenty minutes most of the enemy had been chased out of the hall, and they numbered, perhaps seven or eight hundred men, as against our forty or fifty!

(Hitler's enthusiasm has here run away with him, for he overlooks all the Nazi sympathizers who, although not members of the storm troops, actively engaged in this battle. The numbers were approximately even.)

All at once two pistol shots came from the entrance to the hall, and then wild shooting began. Our hearts rejoiced in such a revival of the old war days.

But after twenty-five minutes there was quiet once more, although the room was a wreck; the chairman of

"State authority can never exist as an end in itself, or tyranny would be sacred and inviolable in this world."

MEIN KAMPF—Chapter III

the evening, Hermann Esser, declared: "The meeting will continue. The speaker has the floor."

I spoke again.

Just after we had ended the meeting, an excited police lieutenant came in, waving his arms, and shouted: "This meeting is dissolved!"

I could not help laughing at this tardy officer—and his typical self-importance.

That night we learned a great deal, nor did our enemies forget the lesson they had received.

## CHAPTER XX

### STRONG MAN

SEVERAL GROUPS that called themselves "racial" cropped up in 1918-1919 out of the natural force of events. By 1920 the Nazi party had slowly emerged as the victor among them. The honesty of the founders of the various parties was then demonstrated, in many cases, by their willingness to allow themselves to be either dissolved or incorporated into our party.

Especially is this true of Julius Streicher, who headed the German Socialist Party in Nuremberg; he led all his followers into the Nazi movement.

When great problems arise in the course of history, masses of people come to long for salvation, and so individuals begin to rise up to lead the way, or to attempt to. But one man is chosen by destiny for the task, although usually it takes a long time for it to be understood by the others that this is really the leader, when he first appears.

### Hitler, and Only Hitler!

Yet an inevitable law of nature, no matter if only after centuries of struggle, finally allows the correct man to arrive in the position awaiting him.

This always has been and forever will be.

Therefore, it is not to be regretted when several or many people battle to lead the way to the same goal—the best will be recognized, and inevitably he will win.

Nothing that is great in this world is the result of coalitions—victories are always won by individuals.

Even if the policy of alliance leads to a victory, it can only be temporary, for it contains the germ of decay. Great revolutionary changes are conceivable only as the result of the titanic struggle of individual units.

The racial state will never be created by the compromising methods of a racial workers' coalition, but only by the iron determination of a single movement that is willing to fight in defiance of everyone.

(Hitler stubbornly refused any compromises, ousting from the Nazi party all who advocated coalition too strongly, during the years of the development of the movement. He jealously kept himself secure as the leader of the party itself, brooking no competitors.)

(Only when voting in common with the German National party insured victory in the election of March, 1933, did Hitler break this rule concerning party politics.)

## CHAPTER XXI

### THE STORM TROOPS

PERIODS IN WHICH a national body flowers exist only when the best level of its people rule.

Periods of normal state development occur when the middle group holds the balance of power.

Periods of a nation's decline come when the worst elements attain power.

Now the odd thing is, that the middle group makes itself felt, as leader, only when the two extremes are battling one another—as soon as one extreme or the other is victorious, the mass quickly submits itself to its domination. The middle class will never itself engage in a fight, but will readily follow the best elements when they are strong, and will never put up any sort of resistance to the evil when they dominate.

After the World War Germany's best element had sacrificed itself at the front, the great middle mass had done its duty too, but meanwhile the rotters, as shirkers, had neatly survived.

It was this latter scum which then proceeded to make the revolution, because there was now lacking the opposition of the best elements, which had died.

When, after the Armistice, the armies began to return home, the revolutionaries—who were "internationalists", and who looked down on "militarism"—began nervously to ask a question: "What will the soldiers do? Will they stand for this?"

The Jews, behind all this, were terrified, and the revolution was restrained somewhat to avoid open provocation—this was the only way to fool old generals and old state officials, disarming them from the start, and keeping them from leading the army against the revolutionary government, which they could easily have smashed.

To save the revolution the violent element—radical Independent and Spartacist storm battalions—which had done the really active battling—was pushed aside, the Social Democratic Party holding the conquered position. This could not be done, of course, without a fight—so the "government" had to suppress its old friends, thus becoming the representative of "peace and order". Immediately the duped Bourgeois came to the side of these treacherous betrayers of the German nation—thinking they were thus helping to prevent "real" revolution—and so the revolution now had strength of numbers.

Thus, in December, 1918, and January, 1919, this was the situation:

A revolution had been made by pimps and rascals, supported by the Marxists. After it was accomplished the revolution seemed too moderate to suit the extremists, who immediately began to throw hand grenades, to shoot machine guns, to occupy public buildings—and in general to threaten the somewhat moderate revolution.

To stop an extreme revolution, an alliance was declared between the supporters of the new set-up and the supporters of the old, in order together to fight the extremists.

In this way a people, nine-tenths of whom did not carry out a revolution, seven-tenths of whom rejected it, six-tenths of whom hated it, nevertheless had this revolution imposed upon them by a mere one-tenth.

### Terror Cannot Be Broken

With the formation of the Nazi party, a movement for the first time appeared whose goal was not—like that of the Bourgeois parties—a restoration of the past, but the establishment of a racial state.

From the first day the young movement clung to the belief that while its idea was to be represented spiritually, its defense depended upon physical strength.

In the eternal evidence of history lies the truth that terror, fighting as the instrument for the conquest of the world by a new view, cannot be broken by a formal state authority.

Since the present German state is absolutely subjugated by Marxist rulers, it is the duty of the Nazi movement to defend itself—and the new idea which it offers to the world—against the attacks of the victory-drunk internationalists.

After a riotous meeting held in the Munich Hofbrauhaus the fighting troops of the movement were forever named "Storm Troops" in honor of the courage they showed that night. The group was not permitted by the leaders of the movement to join with the so-called "national defense organizations" organized by other parties and groups—for it was to have nothing to do with the protection of the nation-rapers who had deceived the people with their revolution.

It was also decided that our storm troops were not to form a special "secret organization". What we need is not a few hundred daring plotters, but hundreds of thousands of fanatical fighters. Our work is to be done in giant mass demonstrations, and not in secret conspiracies.

The Marxists must be shown that the future boss of the streets is the Nazi Party—and that some day this group will be master of the state.

### When Assassination Is Justified

A special danger of secret organizations is that members may come to underestimate the greatness of their task, and so the opinion develops that the fate of a race could be altered favorably by a single assassination. This belief may be historically justified whenever a people is tortured under the tyranny of some oppressor—when it is known that only his superior talents preserve the strength and terror of his terrible rule.

In such a case it may happen that a man ready to sacrifice himself suddenly appears to destroy the hated individual. Only the republican mentality of thugs conscious of their own guilt will consider such a deed hateful—while the greatest poet of our national freedom has glorified just such a deed in his "Wilhelm Tell".

In 1919 and 1920, however, there existed a dangerous possibility that some member of a secret organization might attempt to take revenge upon the destroyers of his country in the belief that in this way he could end the misery of his people—such an attempt would have been folly because Marxism had conquered not because of the talent of some individual, but through the cowardice of the Bourgeois world.

The bitterest criticism that can be made of our Bourgeoisie is that they capitulated to a revolution that was

not led by any great leader. It can be understood how a people can surrender to a Robespierre, a Danton, or a Marat, but it is disgraceful to fall prostrate before a stupid Scheidemann, a fat Herr Erzberger, a Friedrich Ebert and such fool political weaklings. To do away with any one of these would have been nonsense—or at least, it would have done no good, for there were countless such leeches ready and waiting to take their place.

The same view holds in regard to the question of doing away with so-called traitors. It is madly illogical to kill someone who has betrayed a cannon while close by in the highest offices sit villains who sold a realm, who have two million dead on their consciences, who are responsible for millions of crippled—but who meanwhile, unruffled, concern themselves with their republican business.

I believe that one should not hang little thieves in order to allow big ones to run loose: some day a German National court will have to condemn and kill ten thousand or so of the criminals who organized the November treason and are responsible for what followed.

This will serve as an eternal example to all little betrayers of cannons.

If our Storm Troop was to be neither a military defence organization nor a secret brigade, there were certain consequences.

(1) Training was to be conducted according to Party expediency, and not according to military standards.

Physical agility was to be taught—and to me boxing and jiu-jitsu have always seemed more important than careless rifle practice. Build six million powerful athletic bodies in the nation—and in less than two years, if it is necessary, they can be trained into a marvelous army!

(2) Since the movement was not to be secret—and was never to allow anyone to consider it as such—its size and strength was to be flaunted before the wide world.

Instead of meeting in secret, it was to march openly through the streets. The uniforms of the members of the organization were to be made familiar to everyone.

(3) The inner organization of the Storm Troops, as well as the uniforms to be worn, were to be suited to expediency, and not to customs set by the army.

I was guided by these principles in 1920 and 1921 as I developed the spirit of the Storm Troopers, and by 1922 we had a comparatively large fighting force at our disposal.

Three events had special influence in the further development of our Storm Troop:

(a) The general demonstration of all patriot groups against the defence laws of the republic held on the Königsplatz in Munich late in the summer of 1922.

We participated with six groups of Storm Troops from Munich composed of one hundred men each, which

"When a people is driven toward destruction by any government power, then rebellion of that people—and every individual member of that people—is not merely a right but a holy duty."

MEIN KAMPF—Chapter III

marched into the Square followed by the units of our political party—with about fifteen flags waving and two bands playing. We were the only colorful group there—all the others lacked even flags—and when we arrived on the Square there was an outburst of enthusiasm.

I had the honor of being permitted to speak before a mass of about sixty thousand people.

### Street Fights

Our success was overwhelming, and another great factor in this victory was that in the course of the day our Storm Troops smashed some reds who tried to interfere as we marched through the streets—we demonstrated our determination to rule the streets in the future.

A few weeks after this our Storm Troops had redoubled their number of members!

(b) The 1922 event in Coburg. Some racial organizations announced a "German Day" in Coburg, and I was invited to speak and to bring some followers with me. I ordered out 800 Storm Troops, who were to go by special train from Munich to the little Bavarian village.

This was the first such train Germany had ever seen. The train stopped at different points along the way, to let new Storm Troops get aboard, and this aroused great interest. Many people saw our flags for the first time.

When we reached the station at Coburg a committee representing the "German Day" met us, and told us of an agreement with the local labor unions, meaning the Independents and the Communist Party, depriving us of the right of entering the town with flags waving and with music—we had brought our band—and we were not to march in a single column, but in separate companies.

I immediately turned down and denounced these shameful conditions, and we marched in with our flags unfurled and our bands playing. We were met by a hostile crowd before the station, but we marched undaunted through the streets, escorted by the frightened local police, and on to the Hofbrauhaus in the middle of the town. We did not know it, but it had previously been arranged that not the Hofbrauhaus, but a shooting gallery, was to be our headquarters.

A great mass of people had followed us through the streets, and no sooner were we inside the Hofbrauhaus, than they tried to push in in our wake. So the police locked the door. This was intolerable, and I had meanwhile learned that this wasn't where we really belonged, so I demanded that the police open the door—which they did after some hesitation.



We marched through the streets to the shooting gallery, and then the reds began to hurl stones at us. Our patience ended, and we attacked—after fifteen minutes nothing red was in sight.

## Freedom For Whom?

All through the night individual Nazis were assaulted, so then we really went after the enemy and by morning the red terror, from which Coburg had suffered for years, was definitely broken.

With typical Marxist-Jewish underhandedness, the reds now began to accuse us of coming to Coburg "to attack the peaceful workers". They announced a great workers' demonstration for 1:30 in the afternoon, so I led the Storm Troops to the Square to see if they would attack us. But there we found only a few hundred people instead of the advertised thousands, and some of these turned and ran, while the rest stood about innocuously. A few red brigades did try to attack us, but they speedily lost a taste for this.

When we marched away, the people who had so long been terrorized took courage, saluting us and shouting, and occasionally staging real outbursts of spontaneous joy.

Then at the station the railway workers announced they would not run our train. I told the mob leaders that I intended to capture a few of them, and that we ourselves would operate the train, taking with us in the engine, and in the coach, a few hostages. I pointed out that the trip would be dangerous, and that we might all break our necks, but that at least this would occur in union with our red companions—advocates of Equality and Fraternity.

So the train left punctually, and the next morning we were safely back in Munich.

This day made a lasting impression, not only upon the vastly encouraged Storm Troops but on the rest of Germany, which now began to see in the Nazi movement something which would probably one day halt the Marxist insanity. Only the democratic-minded complained because instead of allowing our skulls to be smashed we met a wild attack with fists and sticks and not with pacifist songs.

Back in Coburg we won over some of the Marxist workers, who had been taught by the fists of the Nazi workers that we were fighting for ideals, for they knew that one only battles in that way for a real faith.

A still greater result of the Coburg incident was that now we systematically launched an attack upon the red terror in all places where it had suppressed all meetings of their opponents. We restored the right of free assembly to the people.

(!!!!)

(Hitler here frankly admits the use of violence to suppress political enemies in the name of "free speech". His method was to use the privileges of free speech and assembly guaranteed by the Constitution in order to seize power and then deny those rights to others. There is of course no "right of free assembly" in Germany today.)

Citadel after citadel of the reds fell victim to our Storm Troops and our propaganda, throughout Bavaria.

(c) The French occupied the Ruhr early in 1923.

This is of great significance for the development of the Storm Troops, but in the interest of the nation I cannot at this time speak of this in any detail.

The occupation of the Ruhr, which was not particularly surprising to us, gave birth to the hope that from now on the German policy of cowardly retreat was at an end. The Storm Troops could not escape being impressed into this national service, so in the spring and summer of 1923 it was transformed into a military organization.

This transformation of the Storm Troop was injurious if the reason that promoted its change—the supposition that active resistance against France was to be renewed—was incorrect.

The end of the year 1923, terrible as it may seem for the moment, may have been a blessing in that at a blow it ended this change in the Storm Troop, which had been made useless by the attitude of the German Reich's government.

The Nazi Party, reborn in the year 1925, must again set up the Storm Troops according to the first principles.

The Storm Troops must not be a defense league or a secret organization—it must develop a guard of a hundred thousand men for the Nazi racial idea.

(Hitler's comic opera beer-hall putsch—a wild attempt to overthrow the government in Bavaria at the time of the Ruhr crisis—was halted with machine guns, and several Nazis were killed and wounded. It is said that at the first shot fired by the government forces Hitler threw himself to the ground with such frantic haste that he broke his collar bone. He escaped, but was subsequently arrested and sentenced to prison, and it was while serving this sentence that he wrote *Mein Kampf*.)

(The Nazi Party broke up and the Storm Troops were disorganized, but in 1925 both were recreated. Hitler—who had been badly frightened—insisting that the Storm Troops be constructed as an auxiliary protection force of the party, but not as a fighting force designed for violent revolution.)

## CHAPTER XXII

### THE FEDERALIST VEIL

LET BAVARIANS BATTLE PRUSSIA and Prussians battle Bavarians, and the more the better!—this was the propaganda of the enemy during the World War, and the greater the battle between the two the more peace the Jews had, for in this way attention was diverted from those international maggots of the nations.

German people have never fully realized how vital it

"Education should be confined to broad general views, which, if necessary, must be drummed into the minds and feelings of the people by perpetual repetition."

MEIN KAMPF—Chapter II

is that they stand together, so after the revolution its leaders in Bavaria proclaimed themselves the guardians of Bavarian interests—the international Jew, Kurt Eisner, began pitting Bavaria against Prussia. He was of course acting solely as a Jew, and was not really interested in helping Bavaria in any way.

I have probably never in my life taken up a more unpopular cause than I did when I stood up against the Prussian-baiting of that time. Just after the World War mass meetings used to be held in Munich against the rest of Germany, and it was actually dangerous for a North German to attend such meetings. They usually ended with mad bellows—"Liberty from Prussia!"—"Down with Prussia!"—"War on Prussia!"—feelings which one individual summed up in the cry, "Better die Bavarian than rot Prussian!"

I first offered opposition to this at a meeting in Munich's Loewenbraukeller, surrounded by a few friends, and how great was the outcry against me! This incident had the good result of uniting the friends who were with me as true followers who soon after swore to stand with me unto death.

This great struggle which I launched as an individual with the protection of merely a few old war-time friends was carried on by our new movement, later, as a sacred duty.

I am proud to say that we were able slowly to end this mixture of stupidity and treason.

I call it stupidity and treason because—although I firmly believe that the stupid masses who followed the anti-Prussian movement did so in good faith—I cannot help but feel that the leaders of the movement were traitors paid in French francs.

(Similarly, many critics of the Nazis are reluctant to blame the average German for the actions of the Nazi German state of today.)

The most dangerous thing about this treason was that federalist campaigns were such a powerful weapon with which to disguise other aims.

No federalist organization of the empire was at all possible if one of the weapons used to create such a union was an attack upon Prussia, for Prussia—the part of Germany which can be least blamed for the November crime, was the indispensable first unit of such a body. It was naturally the international Jew who spread the story—and all similar stories—that Berlin was not a city of four million serious industrious people but a cluster of degenerates and bums.

The clever Jew used all this to divert attention from himself, so that in the year 1918 there was no organized anti-Semitism in Germany. If anyone even used the word Jew he was either met with a blank stare or violently opposed. Our first efforts to reveal this real enemy to the people seemed hopeless, but in the winter of 1918-19 some anti-Jew feeling began to develop, and later we began to really put this in the foreground as the driving force of a great national movement.

As soon as this idea began its unifying work upon the German people the Jew immediately counter-attacked by trying to start the Catholics and Protestants fighting among themselves.

(This is an absolute historical falsehood.)

We must understand how this Jewish poison entering our national blood stream will, unless we stop it, eventually destroy the last Aryan virtues of our German people, putting us soon, at least in the great cities, where southern Italy has already fallen!

I declare that I see in whoever would mix up the racial movement with religious controversy a worse enemy of my race than I see in a Communist! Whoever splits the German people among themselves over any cause is the mortal enemy of the German race, and so it is only the Jew who would provoke and profit by our suicide in religious warfare.

The Nazi movement must never allow itself to be drawn into disputes between religious beliefs.

The most pious Protestant could stand in our ranks beside the most faithful Catholic without ever troubling his conscience over his religious views.

(In Chapter XII is a long note relating how Catholics fare in Nazi Germany. Devout Protestants meet no better fate, suffer more and more. Pastor Martin Niemöller, who as a submarine commander was a German War hero, and who was for some years an ardent Hitler supporter, is an outstanding example. He protested against the worst excesses of Nazi paganism—and has lain in jail for years.

(Professor of Theology Ernst Bergmann of the University of Leipzig, declared recently: "The history of Christianity is a history of lies and swindles, murder and crime, oppression and violence . . . burning of cities and torturing of inhabitants, inquisitions, persecution of heretics, witch-hunting, plundering of the poor and the weak, jails, enslavement of the mind, execution of the innocent.")

(Does that sound like a record of Christianity, or a summation of Nazism?)

(The Nazis are setting up their own pagan religion, with their hooked cross. Faithful Nazis are married before busts of Adolf Hitler, and after the ceremony they are presented with a carefully expurgated copy of *Mein Kampf*.)

The great battle which the two must wage against the poisoner of Aryan humanity teaches them mutual respect.

The battle fostered by the Jews in 1919-20-21 over the question of federalism versus a really unified state com-

pelled the Nazi movement to take a definite stand on this matter. The loss of faith in the common Reich idea is not because the provinces have lost their individual rights, but because of the shameful way the German nation is represented by its present government.

All the waving of the flag, and the festivals, and the glorifying of the constitution has not won the heart of the German people for the present government. Laws may frighten the people and prevent them from overt acts of violence against institutions of this state, but they will never win the love of any German for this state. The great lengths to which the republic must go to defend itself against its own citizens by law and prison is actually the most devastating criticism and denunciation of the entire government.

(Who waves the flags now?)

(Who is trying now to win the love of the German people by putting them in concentration camps?)

It must be made clear that what characterizes the present Reich from the empire of old is this: the old empire granted internal liberties, and was a great power in foreign affairs, while the present republic is horribly weak abroad but at home suppresses the people cruelly.

The powerful national state needs few internal laws because it earns the affection of its people; the internal slave state, weak abroad, can make its people serve in foreign battle only by force.

Oppressed by foreign powers, forced to pay reparations, the present state, in order to preserve its own existence, must increasingly take rights and wealth from individual citizens and individual provinces, and it must oppress these in order to prevent revolution from rising out of the general dissatisfaction.

Therefore we Nazis can set down this basic aim: a powerful national Reich protecting the interests of its citizens abroad and thus able to grant liberty at home without any fear of the stability of the state.

A strong national government will be able to encroach to a great extent on the rights of individuals and of provinces without destroying the idea of national solidity, if it is generally recognized that such measures increase the recognition and strength of his nationality.

All the great nations of the world are becoming more unified; modern invention, particularly transportation and communication, steadily makes each nation smaller and easier to govern.

We Nazis at present, however, must not work for any unification which means the strengthening of the present government, especially in fields where this would aid the government in the enforcement of today's disastrous foreign policy.

We must also struggle to transform the various campaigns for the rights of the different sections of Germany into a weapon to be used against the present state and for a higher racial interest.

When we consider this problem in the light of the future, we must see that the importance of the divisions of the German people lies not in the field of power politics, but in culture.

The coming Nazi state must use the army to unify the nation, constantly watching to see that no part of it is ever used only to represent or protect some special territory of the nation.

In the same way German youth must be made to respect not only his birthplace but every inch of soil up to the frontiers of his Fatherland. The Bavarian must come to love the North Sea, and the man from Hamburg the Alps.

Nazism must claim, on the basis of principle, the right to force itself on the entire German nation, with no regard of the previous boundaries of the different federal states, just as the churches recognize no frontiers.

The Nazi doctrine is not the servant of different federal states; it is to rule all Germany.

The greater the victory of the Nazi doctrine, the greater will be the freedom which it offers to every individual German.

## CHAPTER XXIII

### PROPAGANDA AND ORGANIZATION

PROPAGANDA MUST MARCH far ahead of an organization in order to conquer the necessary human material—I am an enemy not only of too scholarly but of too rapid organizing.

The organization required to put into execution an idea must evolve slowly and only after the idea itself has won support of a considerable number of people. Only by following the course of a more or less natural organic growth, in step with the development of the idea, will the organization take on the most suitable form.

### Definition Of a Leader

When an organization is mechanically constructed from above, there is great danger that some individual, once appointed leader, will for reasons of jealousy try to keep more able individuals from gaining any power. The real leader may not easily be recognized at first, and obstacles such as this should not be allowed to arise in his path.

Thus an idea should be widely spread about with the use of propaganda, and the search for the Leader should by all means consider these new believers as potentially eligible for this most exalted position.

Men from insignificant walks of life quite often turn out to be natural-born leaders.

It is positively wrong to think that a leader must have great theoretical knowledge.

The opposite is quite often the case.

A theorist is very seldom an organizer; an organizer must be above all a psychologist.

(Psychologists often present these four statements—and the one which follows this note—as evidence



of the famous Hitler inferiority complex, which goads him into his assertive acts of violence.)

The organizer must not over-estimate the masses of people; he must know their weakness and bestiality, and must be able to convince them of the truth of an idea, even if to do this he must be a demagogue.

To lead the masses one must be able to move the masses.

It would be a waste of time to stop to discuss which is more important, to create ideas, or to carry them out. One would be worth nothing without the other. How could a leader be worth anything if no creator lived before him, or at the same time?

The combination of theorist and leader is the rarest thing on this earth—the combination results in a really great man.

### Propaganda Convinces— Then Organization Acts

Every movement must use propaganda to attract followers, and organization to get members.

There will always be about ten followers of a movement, to every two actual members of the organization—for the follower must merely agree with a movement, while the member must actively serve it. The ten followers represent, in a way, the great majority of mankind, which is lazy and cowardly; the two members correspond to the active minority which always leads the world. Thus propaganda must always be out to win followers, but the organization must scrupulously restrict membership.

Propaganda strives to force an idea upon people, but the organization itself must include only those whose intellectual talents do not make them a barrier standing in the way of actual realization of ends.

Propaganda prepares the way for the victory of an idea in a community of men—the organization achieves this victory.

The followers of an idea cannot be too great in number, but the members of the fighting organization can much more easily be too many than too few.

The supreme danger which an organization faces is that early successes may create too large an early membership, for in this way weaklings get inside where later they can destroy the power of the entire movement.

This explains why so often new movements apparently destined for brilliant success suddenly wither and die away. As the Bourgeois world usually says, and in this particular case it would be correct: "The wine has been spoiled with water".

The first task of propaganda is to win followers of the movement who are eventually to become members of the organization; the second task is to prepare the collapse of existing conditions. The first task of the organization is to unite people for the continuance and the spread of propaganda; the second task of the organization is the battle for power which insures the final victory of the idea.

All great movements, religious and political, owe their successes only to the understanding and the use of these principles, and lasting victories are impossible without them.

As the leader of party propaganda, I from the very first endeavored to scare away weaklings with my radical and inflammatory propaganda. I did not want them. If, at first, they nevertheless became followers of the movement they were the type who would nervously conceal the fact—in those days.

Thousands assured me then that they completely agreed with us—but that they could under no circumstances join the movement!

And that was fine.

The live, reckless form which I gave to our propaganda strengthened our movement since only vigorous people—with a few exceptions—were willing to join.

Yet this propaganda in a short time won the hearts of hundreds of thousands of people who desired our victory even though they were too cowardly to stand up for the cause.

### Hitler Becomes Nazi Führer

In the middle of the year 1921 certain events made it apparent that the time had come when the organization should take on the nature of the propaganda. A plot of a group of racial "visionaries" to grasp the leadership of the party failed, and in a general meeting I was unanimously chosen Leader.

Along with this action, new articles were adopted by the party granting absolute responsibility to the Leader, and this subsequently proved to be a great boon.

In August, 1921, I reorganized the entire movement from the inside, as the new Leader. Oddly enough, the various committees were based upon the very parliamentary weaknesses which we were opposing, and a change was necessary unless the entire idea was not ultimately to be wrecked because of this.

Formerly I had been so irritated by these committees that I refused to pay any attention to them or to attend meetings, and carried on my work in my special realm of propaganda without allowing any committee decisions or inferior people to tell me what I should or should not do.

Now I changed the entire system, abolishing committee decisions and setting up the rule of complete responsibility; committees now existed to share and carry out work, and to serve in an advisory capacity. The chairman of each committee ruled it.

A movement which during a period of majority rule pays no attention to that system, but instead devotes itself to the development of the Leader idea, will one day overthrow the old set-up and take command—with mathematical certainty.

When I joined the party in the fall of 1919, the impoverished group used to meet in a dingy tavern in the Herrengasse; later the meeting place became a cafe on

"It is positively wrong to think that a leader must have great theoretical knowledge."

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the Gasteig. This place was intolerable, so one day I set out to find better headquarters. I visited many of Munich's restaurants and inns, and finally took a room in the Sterneckerbrau in the Tal—it was very small and dark, and the street the room overlooked was never bright, but the rent was only fifty marks.

Gradually we acquired electric light and finally a telephone; we managed to get a table and rented a few chairs, added a shelf, and then a cabinet. Finally we had enough things of value to prompt purchase of a safe.

So we grew. Finally we needed a business manager, and appointed an old friend of mine, Herr Schüssler. He started in working only two hours every day, but after a short time he was doing full time. Schüssler brought with him a typewriter, which we eventually bought.

After a year and a half we were cramped, and now moved over to the Cornelius Strasse, into another inn. There we stayed until November, 1923.

We took over the Völkischer Beobachter in December, 1920, a paper which, living up to its name, advocated racial purity; we made it the official organ of the Nazi party. At first it was published twice a week. Early in 1923 it became a daily, and in August, 1923, it greatly increased in size.

I in those days knew utterly nothing about the newspaper business, and for a time the consequences were rather unpleasant. However, I was fortunate in getting an excellent business manager for the newspaper who was of great aid to me; up in the front lines in 1914 I had come to know the man who is now business manager of our party, Max Amann—he was in those days my superior. Through the four war years I was able to watch and admire his ability. I first called upon Amann for help in the summer of 1921, when I became very dissatisfied with many of the employees of the party; after some hesitation he consented to become our business manager, if he could do so with the understanding that I was to be his only master. He brought discipline into the business affairs of the party.

In the early period of my leadership, I insisted that the movement should everywhere seek out the best officials, administrators and leaders, and that they should be given absolute authority in their own domain—of course, subject to orders from above. This system is now accepted throughout the movement, at least by those possessing high authority.

The results of this were shown in late 1923. I have remarked that when I joined the party four years before, I could not even find a rubber stamp. On November 9, 1923, the party was dissolved and all property confiscated. The wealth of the organization then totalled above 170,000 gold marks.

## CHAPTER XXIV

### LABOR UNIONS

OUR POSITION UPON A QUESTION which has not yet been solved had to be made clear in 1922 due to the rapid development of our movement.

While we strove to find ways and means to win our way into the heart of the great masses, we continually were warned that the workers would never be really ours as long as they were represented in professional and economic fields by people with an organization quite different from our own.

The Nazi movement must engage in union activity. But the Nazi union is not a weapon for class warfare, but is purely an instrument of vocational representation. The Nazi state recognizes no "classes", but instead knows only citizens with equal rights, and subjects without political rights.

The labor union in the Nazi state has not the faintest idea of taking certain people of the state and organizing them into a class intended to attack another class in the national body. This task really has nothing to do with the labor union anyway; it was drafted on to the union by the Marxists, in other words by Jews who intended to use the unions to destroy national economy and to enslave free nations for the benefit of international Jew finance.

The Nazi union must weld together certain groups of participants in the national economy in order to defend and strengthen the national economy itself. This is to be done by abolition of the abuses which injure the national economic system and the people who serve it.

The Nazi union considers the strike permissible only as a means to a national economy through an attack upon the anti-social abuses which hurt the efficiency of the economic system and in that way threaten the community. The Nazi union is not a weapon intended to annihilate national production, as all present unions intend.

The Nazi worker must be made to understand that if the national economic system prospers his own material fortune consequently improves.

The Nazi employer must know that good treatment of his employees is necessary to their existence and to his own economic power.

### Nazi Workers, Employers— Both Slaves

Nazi employees and employers are at one and the same time subject to and protectors of the entire national community.

Great personal liberty must therefore be accorded to

them in their activity, because experience proves that the efficiency of the individual is increased by liberty, and hampered by force.

(When Hitler became dictator of Germany he deprived workers of the right to strike against unjust conditions—labeling all strikes "treason to the state"—and initiated compulsory labor. On September 10th, 1939, Goering, leader of the Nazi five-year economic plan, stated: "Foreign countries say forced labor has been introduced here. They don't understand the difference between duty and compulsion. We know what the difference is, but we don't condescend to discuss it with foreigners.")

(The result of this policy was described with startling frankness by the official Nazi economic journal, Deutsche Volkswirtschaft, which declared in March, 1939: "In recent weeks there has been a series of symptoms of overstrain among industrial workers. First, a gripe epidemic took on proportions which betrayed heightened susceptibility to disease through moral and physical exhaustion. Second, in many factories there is excessive stimulation as a result of nervous tension during working hours. Third, the number of unexcused absences from work has risen sharply.")

(All unions in Germany were dissolved, funds were appropriated and scores of labor leaders were jailed on May 2, 1933—three months after Hitler became Dictator of Germany—so that workers are unable to protect themselves from exploitation in any way.)

(Hitler's apologists state that if nothing else, Nazism has at least abolished unemployment. Roy Howard, famous American journalist and publisher, writes that what they call "absorption of unemployment" in Germany, we call WPA or PWA. Nazi Germany has large civilian armies mobilized for forced labor. In America that is confined to chain gangs, and to Federal and State penitentiaries—and it is not called "employment".)

(Americans worry about the size of the National Debt. If the government put every business man in a straight-jacket, and spent enough to create employment to raise the debt from 40 to 140 billion dollars, the United States would approach what Germany is doing today as she builds her war machine.)

As for the employers, they have been subjected to rigid governmental control, which has been summed up in the phrase: "Everything which is not prohibited is compulsory".)

(Hitler first abolished the lockout, and is now in the process of nationalizing German economy, factory by factory, and industry by industry, for war purposes and not in the interests of the economic well-being of the nation. Today he has so weakened the power of Germany's pre-Nazi industrial leaders, that he could undoubtedly put all of them into concentration camps overnight without running any danger of provoking revolution.)

(Roy Howard in recent dispatches from both Germany and Italy declared that he found industrialists bitterly regretting that they ever helped Hitler and Mussolini along the way to power.)

The Nazi union sees in the strike a weapon which can be applied only as long as there is no Nazi racial state. But it will be the duty of the Nazi state to care for all individual members of the state.

Economic councils will be set up with the responsibility of preserving national economy and of perfecting it; in these economic councils class war will end. Here employers and employees won't fight their eternal battle over wages—they will together solve this problem, always with the welfare of the state as a first consideration.

The task of the Nazi labor union is the preparation for the setting up of these economic councils.

(Hitler is apparently vaguely thinking about some sort of a corporate chamber such as that which Mussolini, after more than sixteen years of similar talk and absolutely no action, finally inaugurated in Italy on March 23, 1939. Whether Il Duce's corporate chamber will be able to lift Italy out of its present sad economic condition is problematical. Meanwhile, after six years of dictatorship in Germany, Hitler has taken no steps toward formation of any "council of economics".)

(Goering has been given almost unlimited powers as leader of the economic five-year plan.)

Once our movement realized that it needed a labor union, the question arose: how are we to get them? The thought of a Nazi union side by side with other unions was ridiculous. This left two ways:

(1) We could organize our own union, and then slowly attack the international Marxist unions.

(2) We could invade the Marxist unions and try to transform them with the force of our own idea.

### Food, Clothes, Houses—

#### Unimportant

The foundation of our own union seemed difficult in view of our lack of funds, and because it would be a tremendous battle at first to wean workers away from their old organizations. Also, I did not know any man I thought able enough to be entrusted with the task of forming our union. Still further, I have always been against the suggestion that a political view of life should be mixed up with economics at too early a point in its development; the people who form a movement must think more of the great ideals of the movement, and must not be allowed to think too much, selfishly, about their own immediate economic prosperity.

The 1918 November revolution was not made by unions, but in spite of them.

We had to avoid the danger of creating a Nazi union



which might come to see its mission only as competition with the Marxist unions—our union must battle the Marxist organization not only as a union, but for the sake of the fundamental principles of the Nazi movement.

All these ideas stood against the thought of our creating our own union.

And so two possibilities were left: we could have our party members quit the unions, or else tell them to remain in them in order to destroy them.

I recommended the second choice. And so we acted in 1922. Others knew better and formed their own unions—denouncing us for not having any and announcing that this proved our stupidity or else our bias. But these other organizations did not last very long, so eventually they had no unions, and neither did we—but we had never fooled ourselves or others.

## CHAPTER XXV

### GERMANY'S POST-WAR ALLIANCES

**A**FTER THE WORLD WAR the Reich's foreign policy was worse than it had been before. But before the war there was confusion—after the war there was dishonesty.

Those who had achieved the ruinous revolution had no desire to form alliances which would reestablish a free and powerful German state. This would have interrupted their attempts to internationalize Germany economy and the rest of the world.

The perpetrators of the November crime feared that any sort of strong foreign policy would inflame national passions.

It is necessary here to distinguish between the leaders of our state, and the parliamentary people who consider themselves politicians—but aren't, and the dull-witted sheep which are the foolishly tolerant German masses. The leaders know what they want, the parliamentarians tag along behind the leaders either because they are cowards or fools, while the masses submit because of their stupidity.

While the Nazi party was comparatively unknown, foreign affairs could not loom important to many followers. This was partly due to the fact that our movement declared that first of all in the struggle for German freedom the removal of the reasons for our collapse and the destruction of those who took advantage of it was necessary.

But when our movement became large, it was necessary for us to adopt a definite attitude on foreign affairs. One guiding rule had to decide our view on every issue:

Will it help Germany now or in the future, or will it damage us?

The aim of German foreign policy to-day must be the restoration of the national freedom which was lost in the World War.

### The German Sword

The matter of regaining lost territories is first a matter of regaining the political power and freedom of the fatherland. The interests of the lost territories must not be taken into account. Restoration cannot come through the wishes of the opposed people, but only through the power of the greatest surviving free portion of the former common state.

Only a potent sword can bring lost soil back into a common Reich—protests never win anything. The forging of this sword is the duty of the national leaders who must, as part of this task, seek allies.

Our pre-war leaders chose to attempt to work for the interests of the German people through a commercial and colonial policy—the result was the World War.

Pre-war German foreign policy should have aimed to strengthen German power through conquest of new soil in Europe, either with the aid of a British alliance, or else with the force of such a mighty and abnormal military machine that its creation would have halted cultural activity for 40 or 50 years.

This latter choice would have been entirely justified, if it was found necessary for the conquest, because the culture of a nation is directly dependent upon its national freedom.

### England—The Balance of Power

A study of European power politics of the past results in the following conclusions:

England has dominated our continent for 300 years by means of successful efforts to maintain the balance of power among the different European states, thus allowing herself to achieve her aims throughout the world without any threats from the rear. Ever since Queen Elizabeth, England has deliberately tried by every possible means to prevent the rise of any European power which could destroy this balance—if necessary England was ready to use armed force to halt any nation tending to attain too great power on the continent.

Thus after Spain and the Netherlands were destroyed as naval rivals on the high seas, Britain concentrated her power upon France until finally the threat from this quarter was ended with the smashing of Napoleon.

Germany's lack of national cohesion kept England's eyes off this nation for a long time, but by 1870-1871, England began to see that here a dangerous commercial and therefore political rival was appearing.

When Germany's leaders haplessly conceived the idea of "peaceful economic conquest of the world" Britain immediately knew she had to destroy us. She gathered allies, intending to use them to strengthen British domination of the world—she was not spending her time procuring allies merely in order to maintain world peace.

"The Goddess of Misery threatened to crush me in her arms, but the will to resist grew, and this will was finally victorious. I owe it to this that I learned to be hard, and that now I am able to be hard."

MEIN KAMPF—Chapter II

### England Lost The World War!

But with the German revolution Britain's fears of Germany ended, and England no longer was interested in seeing Germany blasted to bits.

Britain fought for four and one-half years to destroy Germany's supposed domination of the European continent.

When Germany collapsed internally, a new situation suddenly arose: Germany was so completely demolished that France became overnight the great political power of the European continent.

England failed to accomplish her World War aim!

France came out of the war in 1918 a greater power and threat to Britain than Germany had been in 1914 when the war began.

In 1914 Germany was in a way stifled because of her position between France and Russia, and because of a short coastline which, when viewed from the standpoint of its military value in a war against England, was not favorable for Germany.

On the other hand, France is to-day a tremendous military power. She is without any strong enemy on the continent, possesses two almost completely safe borders—those touching Spain and Italy—while her frontier facing Germany is guaranteed because of the weakness of our Fatherland. At the same time the French coast and possessions are of great strategic value at many places from the viewpoint of attack upon vital life lines of the British Empire.

(The great weakness of this argument is a point which it would probably be utterly impossible for Hitler to believe. While England might be jealous of France, she would never have the slightest fear of military attack from that country. But Britain can never be certain that a strong Germany has only friendly intentions.)

Just as Britain traditionally desires a Balkanized Europe—a Europe split up into many small and impotent states—France desires a Balkanized Germany. Precisely as England requires a balance of power on the continent, France requires a disunited Germany, plus occupation of the left bank of the Rhine, in order to guarantee French domination of Europe.

The ultimate aim of French diplomacy will always stand in diametrical opposition to the final aim of British diplomacy.

Thus to-day England is the ally which Germany should acquire, for England is no longer interested in oppressing Germany, but now desperately desires that some power rise upon the European continent to balance the present overwhelming strength of France.

Nations can unite with one another only for the purpose—the sole purpose—of joint benefit, that is, mutual increase of power through conquest. No English, American or Italian statesman was ever really "pro-German". Every Englishman is always, as a statesman, first of all an Englishman, an American is always above all an American, and never will an Italian be found prepared to follow anything but a pro-Italian foreign policy. Nations never form an alliance upon the basis of love for each other, but only with the expectation of profit.

### Allies Become Enemies

Despite the fact that a British statesman will never follow any policies that are not pro-English, it is still very possible to find certain pro-English policies which can overlap, and thus cooperate with pro-German policies. Of course, this condition may only last for a limited time and can after a while change into a precisely opposite state of affairs; but the skilled diplomat knows how in a given period—to find a foreign leader who, in his own interests, must travel the same road.

(In 1936 Hitler formed an alliance with Mussolini which exactly fits this prescription, and although Mussolini has not yet gained a solitary thing out of that alliance, Hitler has used it to make himself master of Europe. Moreover, it is possible that what Hitler here describes as "a precisely opposite state of affairs" is now developing—with Mussolini slowly realizing that Italian interests are ruined, not aided, by alliance with Germany.)

We must ask these questions at the present time:

What states are not interested in seeing France gain absolute power in Europe through the complete assassination of Germany?

What states consider such a development a threat to their own interests?

### Everlasting Enemy—France

With regard to this we must be clear about one thing: The everlasting enemy of the German people is and remains France.

(This is undoubtedly the most-quoted sentence in Mein Kampf. It is especially popular in France!)

It doesn't matter who reigned, reigns, or will reign in France—Bourbon, Jacobin, Bonapartist, Bourgeois democrat, cleric republican, or Bolshevik, always the final aim of French foreign policy will be to hold the Rhineland, and to guarantee this frontier for France by keeping Germany disorganized and dismembered.

England does not want a dominating Germany, but France does not want any Germany at all—an essential difference!

To-day we are not struggling to become a world power; we are struggling to become Germany.

If we want allies, two are practical and possible: England and Italy.

England wants anything but a France whose continental power, uncurtailed, enables that nation to adopt a policy which is eventually bound to conflict with British interests. Nor does England want a France made powerful by western Europe's iron and coal, which might well give France economic rule over the entire world.

### Italy—And the Mediterranean

Like Britain, Italy also does not want France to attain supremacy in Europe. The future of Italy lies along the Mediterranean; and Italy entered the World War only in order to destroy her old Austrian enemy on the Adriatic—her purpose was not to aid France to achieve the domination of Europe. Every increase of French power means a relative decrease of Italian power, and we must not fool ourselves with any belief that kinship among the nations excludes enmity.

(Supposedly French people and Italian people are Latins, as Hitler seems to know here, and even the Italian government admitted this until very recently. In 1935 official Italian propaganda still spoke of "our French sisters". However, now the Italians have officially become "Aryans" and government propaganda now scoffs at the French as "those lowly Latins".)

(Hitler came along and persuaded Mussolini that through alliance with Germany the Mediterranean could be made into an Italian lake and the French could be driven therefrom; so the Rome-Berlin axis was forged. But Hitler thereupon seized Austria, a disaster for Italy, whose policy since the World War had been to keep this country as a buffer vassal state for protection from Germany. Next Hitler took over Czechoslovakia, ending all Italian influence in central Europe. So far Hitler has done nothing to help Mussolini dominate the Mediterranean or lessen French power on that sea, so that to date the Rome-Berlin axis has been nothing but a disaster for Italy.)

(To-day it is felt in Rome that Italy's profits from the Rome-Berlin axis—in the form of concessions exacted from France with the aid of German pressure—must come in the very near future or never. In other words, Italians are beginning to wonder if the Rome-Berlin axis was not merely an instrument which Hitler used to glorify and expand Germany—and to dupe Mussolini and turn Italy into a second rate power.)

(Outraged Italian patriots may some day fling this chapter of Mein Kampf in the face of their present Duce.)

England and Italy are the two states whose own interests are at present least in opposition to the conditions necessary for the existence of the German nation; their interests are, to a degree, identical with our interest.

Three factors must not be overlooked, as we consider other alliances. The first factor concerns ourselves, the other two lie in the states under consideration.

Is it possible for any state to ally itself with present-day Germany?

No, no power with offensive aims would ally itself with the cowardly, impotent Marxist-infested Germany of to-day.

Our present unsuitability for alliances explains the unity among our despoilers—even those states with no great interest in our absolute annihilation see in participation with France in the plundering of Germany the only way of preventing our downfall from serving solely to strengthen France.

Another important point to be remembered is that an alliance cannot be formed until propaganda has done its work; the masses of a nation cannot for years understand that some nation is composed of "Huns" and "Vandals" and then suddenly be told one day that those "Huns" and "Vandals" have now become their friendly allies.

### Concentrated Hate

The other point is this: the British may no longer desire any further weakening of Germany, but our Jew enemies are still working for our destruction. But the Marxist soldiers of international Jew capitalists can only break our state with cooperation from other powers—French armies must batter Germany until finally the Reich falls victim to the red shock brigades of Jew finance.

(In Chapter III Hitler declared, "It is part of the genius of a true leader to make even widely different enemies appear to belong to but a single category . . . if the masses believe that they battle but a single enemy, then belief in their own cause is strengthened and hate of the one enemy is ever more bitter, is in fact boundless.")

(Thus here, trying to arouse the fury of the German people against the French, he lumps together Communists, capitalists, Jews, and French armies attacking Germany—they are a single enemy preparing the annihilation of Germany! German people—defend yourselves against your single enemy!)

The Jew is the greatest agitator to-day for the blotting out of Germany. Jews are the inventors of every attack upon Germany, just as during the war Jew finance and the Marxist press stirred up state after state against Germany, driving one after another of them into the



war against us—and against their own national interests.

The Jew works for the destruction of Germany as a step in the Hebrew plot for the enslavement of the world. The Jew works for this purpose in every great national state, in each state battling with the weapon most suited to the mentality he finds characteristic there. Thus in Germany the Jew dupes our masses with talk of "internationalism" and "pacifism". In France the Jew takes into his service French chauvinism. In England the instrument seized upon is the economic-imperial nature—and so on.

In England and in Italy there is a difference between the aims of national statecraft and the diabolical desire of the Jews. But in France the plans of the Jew Stock Exchange and the fanatic nationalists are almost identical, and in this lies a great threat for Germany. It is because of this that France is our most terrible enemy.

The French, a people steadily destroying themselves with negro blood, are a grave danger to the survival of the European white race, due to the similarity of their aims to the aims of the Jews plotting for world domination.

(Hitler has added the negro enemy to his concoction, for good measure.)

Spreading the poison of negro blood along the Rhine—in the heart of Europe—reveals the sadistic hate of this chauvinistic arch enemy of our people, just as it does the cold-blooded plot of the Jews who consider this a way to bastardize Europe and deprive the white race of its world leadership, through the devastating effect of mixture with an inferior race.

France's deed, provoked by her own hate and urged by the Jews, is a sin against white mankind, and one day will loose upon that nation the vengeance which must inevitably follow such original sin as this degradation of mankind.

The French threat means that Germany must, forgetting all sentiment, join with those who are as unwilling as we to tolerate France's passion for domination. There are two allies in Europe for Germany: England and Italy.

The leaders of the German revolution actually tried to win the favor of France! They groveled and whined, while the Jew wire-pullers of course never really seriously considered such an idiotic idea as friendship with France. This was merely their means of blocking any practical policy of alliance.

In the same way the Jews continue ceaselessly attempting to stir up hatred for the British among our people—in order to prevent us from making an alliance with them. The Jew in Germany starts a clamor over sea power, and the rape of our colonies—with recommendations for violent action to regain our former strength and soil—and then as soon as the Bourgeoisie fall into the trap and begin really to want these things, this Jew working in Germany turns over to a racial brother in England this valuable material—to be used there as propaganda against Germany!

## South Tyrol

The Jew has with special skill raised this ghost: South Tyrol.

Yes, South Tyrol. As I start this discussion I want to state that I am one of those who, when the fate of South Tyrol was being decided—from early August, 1914, until November, 1918—went to the actual defense of the Fatherland bearing arms.

Anyone who believes that the South Tyrol matter can be settled by protests, declarations, and pleasant demonstrations, is either a criminal or else a simple German country buffoon.

It should be recognized by this time that our lost territories will not be won back by prayers to God nor through faith in a League of Nations—but only by force of arms.

The question is: Who is willing to take up arms to regain our lost soil?

I, myself, can guarantee that I would be willing to take part in the conquest of the South Tyrol at the head of a parliamentary shock brigade composed of political quibblers and party leaders. Satan knows I would be delighted if some shrapnel would burst over the heads of such a band!

But the worst thing about the way these gentlemen chatter about retaking South Tyrol is that they well know the uselessness of all that, they know that to talk about the reconquest of South Tyrol is a much nicer occupation than it was once upon a time for others to fight in its defense. There is one basic reason which explains why the "South Tyrol issue" has become the most important element in German-Italian relations:

Jews and Hapsburg legitimists want to prevent a German Alliance policy which contains the possibility of the restoration of a free German Fatherland—and so South Tyrol is screamed about not because of love for that soil, but only to make German-Italian friendship impossible.

## Mussolini Take Note!

These lying babblers actually have the nerve to pretend that in some way we "betrayed" South Tyrol. This must be known: South Tyrol was betrayed, first of all, by every able-bodied German who from 1914 to 1918 was not at the front fighting for his Fatherland. Everyone who during the war did not try to strengthen the German nation and its solidarity betrayed South Tyrol. Everybody who took part in the November revolution or who tolerated it through cowardice destroyed the only weapon which could have protected South Tyrol. And all who signed the treaties of Versailles and Saint Germain or who supported the signers, betrayed South Tyrol.

I am guided to-day by the knowledge that lost soil

"The greatness of a powerful organization as the bearer of an idea depends upon the absolutely religious fanaticism with which it intolerantly imposes itself over everything else—fanatically convinced of its own rightness!"

MEIN KAMPF—Chapter XII

is not won back by parliamentary talk, but only by a sharp sword and a bloody conflict.

At this time, however, I state that the reconquest of South Tyrol by war is impossible, and moreover I would be against any attempt, for it would be impossible to create the flaming national passion which is a prerequisite of victory. Also, I believe that if sometime in the future this blood is to be sacrificed, it would be criminal to try to win merely 200,000 Germans as long as more than 7,000,000 Germans suffer under alien rule; and the Rhine is the playground of African niggers.

The German people want to end the threat to their existence in Europe. It must not make the pre-war mistake of making too many enemies—the greatest enemy must be isolated and all force must be concentrated upon the task of destroying him.

(Obviously, Hitler is here sliding out of a difficult situation. He wants alliance with Italy, remilitarization of the Rhine zone, and absorption of Austria's 7,000,000 people much more than he wants the German people and soil of South Tyrol, so he here disclaims the possibility of conquering the Tyrol. Until 1930 a portion of one of the 25 Nazi points formulated as the credo of the movement listed South Tyrol as one of the lost territories which the Nazis intended to take back into the Fatherland; but in 1930 South Tyrol disappeared from this list.)

(It is important to note that here in *Mein Kampf* Hitler hints that South Tyrol might loom important again after more vital victories have been won—and while in 1925 when *Mein Kampf* was written, and in 1930 when the point in the Nazi credo was changed, these victories were still to be won, to-day the Rhineland has been fortified by Hitler and Austria has been conquered.)

(At present the Tyrolean minority in Italy is composed of probably the most abused Germans in the world. Mussolini's efforts to Italianize them are so complete that at birth a Tyrolean cannot be given a German name, and those older ones who were Christened in the days of the Austrian Empire cannot, even in death, have a German name inscribed on their tombstones.)

(Undoubtedly Hitler hopes some day to take South Tyrol away from Italy—when the Rome-Berlin axis is no longer of value to him. Possession of the port of Trieste would give Hitler a German Reich slicing across Europe from the North Sea to the Adriatic, making him a Mediterranean power.)

(This would be an easy conquest today for Germany, for the Italians could easily be overwhelmed by the German military machine, and one can scarcely visualize Chamberlain or Daladier at last taking action—in defense of Mussolini's Trieste!)

Starting in August, 1914, the German people showed a courage which has never been surpassed in the history of the world—yet since the war our government has done nothing to recreate that spirit, which was so cruelly betrayed.

## "Bless Our Arms"

When Versailles was imposed upon the German people in 1919 the ruthless oppression of the German people written into that document should have been turned into a spark with which to ignite great flames of national passion.

How Versailles could have been used!

Its injustice should have been burned into the minds of sixty million people until a common hatred and a will of steel raised the cry:

"We want arms!"

Yes, a treaty of peace can be turned to that purpose!

Everything, from the child's primer to the last newspaper, every theatre and every cinema, every billboard and every blank wall, should have united in service of this one mission, until the fearful prayer of our drawing-room patriots, "Lord deliver us!" changed and became, "Almighty God, Bless our Arms; judge whether we deserve freedom; Lord, Bless our Battle!"

(Admittedly the Treaty of Versailles was harsh, and War Reparations brought great economic hardship on Germany. But too much sympathy need not be wasted. As fast as Germany paid out Reparations, she borrowed from America and other countries—and has repaid a mere fraction of the debts. She ceased paying Reparations after the Hoover Moratorium in 1932. The Treaty of Versailles has by now long ceased to exist.)

But none of this was done—so what can the world do but see us as a dog, eager to lick the hand that has beaten us!

At the moment, it would be difficult or impossible for Germany to form any useful alliance, because the general anti-German psychosis inspired by propaganda in the minds of the peoples of the nations against whom we fought during the World War still exists. Only when a revival of the German spirit of self-preservation is again apparent, revealing the true character of our state, can we hope to make alliances.

Only when we have a secure government can we hope to form foreign alliances, and only then can public sentiment against all thought of such alliance be changed after years of clever work.

## "Demonstrations Against God"

To-day our parlor nationalists and parliamentary morons wander about demanding a new navy, restoration of our colonies, etc.—and all this, of course, is exploited in England as argument against friendly relations with Germany.

Thus we fire ourselves out in damaging demonstrations against God and the World!

A principle which must always be remembered is: whatever you do, do it thoroughly. By wasting our energies in too many directions, we neglect our greatest enemy and destroy the possibility of the alliance we need for our battle.

We mutter and denounce England and Italy—from a safe distance—but meanwhile allow to exist among us the villains who sold us for thirty pieces of silver.

If we refuse to ally ourselves with England, because she stole our colonies, and refuse to make friends with Italy because she took South Tyrol, and for other reasons have nothing to do with Poland or Czecho-Slovakia, then there is no one else in Europe except France.

There remains the final question as to whether we can ever accomplish anything while our mortal enemy, the Jew, works against us unmolested.

There exists one state where the government is so strongly in power that it serves national interests absolutely, and has obliterated the strength of international Jew forces.

The battle of Fascist Italy against the three chief weapons of Jewry is the best sign that the fangs of this monster can be torn out. Suppression of Free Mason secret groups, smashing of the Marxist press, and the flowering of the Fascist state view all means that the Fascist government can more and more serve the interests of the Italian people, unperturbed by the hissing of the Jewish world hydra.

(Ignoring, as usual, all consideration of economics, Hitler here praises Mussolini because he has in Italy eliminated the "Marxist" and the "Jew"—whom Hitler chooses to consider one and the same thing.)

(Few Americans are now deceived by the old Nazi and Fascist propaganda that these movements afford "protection" from "Reds". Under Fascism there simply are no property rights when the State wants to interfere. The business man is completely regimented. Profits and dividends for the most part are confiscated by the State.)

(In Italy not only are taxes higher than anything we have ever dreamed of in America, but there actually have been three capital levies in the past two years on property holders, corporations, and private companies. Most important, it is never certain that the dictatorship economy will not break down tomorrow. Shrouded in secrecy, every measure adopts the character of "emergency".)

(Labor in Italy—as in Germany—is of course forced. There are no unions.)

## America Versus England

This matter is much different in England, for the Jew in this "Free Democracy" is still able to dictate with complete power over public opinion through control of the press and other weapons of propaganda. Thus in England sometimes the interests of the state are the opposite of the interests of the Jew internationalists. This was apparent after the war when the Japanese question arose, when the old animosity between America and Japan cropped up. European powers could not remain uninterested in this threat of war, yet despite all the close relationships, the British could not keep down a certain envy of the growth of the United States, politically and economically. Frightened England visions the emergence of a new mistress of the world, and in dread awaits the time when the cry will no longer be:

"England rules the waves!" but "The seas for America!"

It was much more difficult to attack giant America with its vast reaches of virgin soil than it is to attack the well-surrounded German Reich. England would be lost if she stood alone at the outbreak of the American-Japanese war, so she eagerly grasped the yellow hand with an alliance which, though to be condemned from a racial viewpoint, nevertheless affords the only possibility of strengthening Britain in the face of growing American power.

Yet while Britain, despite the common battle fought in Europe, refused to drop its alliance with this Asiatic partner, the British Jew press bitterly attacked this alliance!

It was the Jews primarily, not the British, who wanted to destroy Germany, and in the same way, the Jews pray for the destruction of Japan to clear the way for Jewish world domination.

The Jew dominates Europe, whether that domination is expressed through "democracy" or by Russian Bolshevism. Also, the Jews are the masters of the American Stock Exchange. Year by year, their power grows over the productive power of 120,000,000 souls. A solitary great man, Ford, exasperates them, as he still retains his independence.

(Back in Chapter XV, Hitler praised the United States as the one racially conscious and progressive state in the world.)

The Jew plot to devour the nations, transforming the people of the world into a herd of denationalized colonial people, cannot succeed as long as a single nation retains its individual power. The Jew knows that it is within his power to undermine the European nations and to raise them as sexless bastards, but he faces a different problem with an Asiatic state such as Japan.



## "Reason Guide Us"

The Jew can ape a German and an Englishman, and pass himself off as an American or a Frenchman, but he has not a chance when it comes to the yellow Asiatics. So he endeavors to destroy the Japanese state with the aid of existing similar states before he has overwhelmed the last state in which he can masquerade.

The Jew must destroy Japan before he can create his own dictatorship. That is why he now incites the nations against Japan, as he did against Germany; and so while British diplomats try to keep their alliance with Japan, the British Jewish Press cries: "Down with Japanese militarism and imperialism!"

Thus the Jew is the rebel today in England.

It is here that the Nazi struggle against world Jewry begins:

We Nazis must remind the people of the world that the great enemy is the Jew. We must not hate Aryans, for they are people united to us by common blood and culture. Our struggle against the Jew must be the guiding star of a new epoch, demonstrating to other nations the way to the salvation of Aryan civilization.

And so, Reason guide us, and Will strengthen us.

## CHAPTER XXVI

### EASTERN POLICY

I AM LED BY TWO REASONS to make a special study here of Germany's relationship with Russia.

(1) This is probably the most critical point of German foreign policy.

(2) This matter tests the capacity of the young Nazi movement to think clearly and act intelligently in politics.

So many of our followers come from other opinionated groups that many of them bring along prejudices or narrow views. There is less danger, however, that a follower who has come to us from the radical "left" will be destroyed in his thinking for good and all, than there is that the person who comes to us from among the intelligentsia, bringing with him the curse of objectivity—will prove harmful to our movement.

### Germany's Future:

#### Conquest

If "foreign policy" means the way in which a people conducts itself in relation to the rest of the world, then we Nazis can draw this conclusion:

The task of the foreign policy of a racial state is to guard the existence of that race in this world through establishing a sound, lasting, and direct relationship between the number and growth of the population and the size and quality of national territory.

It is important that this relationship be considered unhealthy unless the people live upon soil which forms an actual part of the race state. Moreover, when a nation has taken necessary territory, it must not rest until possession is absolutely secure.

Therefore the German race must accept no position but that of a world power—in no other way is its security guaranteed for all time.

Germany cannot be considered a world power today. This is an age when the world is being divided up among a few great states, some of which cover entire continents, and it is ridiculous to speak of a nation which is limited to scarcely five hundred thousand square kilometers as a power.

The far-flung British Empire, claiming almost a quarter of the world's surface as its own, is in structure too different to be compared to Germany.

But look at the United States, and then at Russia, and China! Some of these countries are ten times greater than today's Reich. Even France must be counted among these giant states. Her colored colonials vastly increase her military power, and she is so speedily mixing her blood stream with the blood of niggers that we can now speak of the creation of an African state on the European continent. If this continues for three centuries the world will see a great settlement, reaching from the Rhine to the Congo, of an inferior mulatto state.

Our old German colonial policy is quite different from that of France, but it too, like everything else, bore all the traces of halfheartedness. Germans never settled extensively in Africa. During the war it was physically impossible to transport black troops to European battlefields, but even under more favorable circumstances we would never consider such a thing.

Thus we see the German nation fading away in an age of great development of strong states.

If the Nazi movement is to be hallowed down the pages of history it must wage war upon this aimlessness. We must unite and strengthen the German people and lead them down a road leading them to new territory, thus abolishing the danger of becoming a tiny slave state.

### More Babies, More Space, More Babies, More Space . . .

The Nazi movement must do away with the disproportion between Germany's large population and small national territory, fulfilling all the natural obligations to the supreme human race of this world.

Certainly our people are not surprised by any other on earth in courage; we have surely sacrificed more blood than any other race to preserve our existence—therefore our present woeful condition must be due solely to the fact that our blood was spilled for mistaken purposes.

Out of a great sea of our wasted blood only three valuable prizes can be discerned:

(1) Colonization of Austria, done chiefly by Bavarians.

"The followers of the movement must not be afraid of the hostility of their adversaries—they should consider it proof of the justification of their existence. They should long for the hatred of enemies of our nationality and our view of the world."

MEIN KAMPF—Chapter XII

(2) Conquest and infiltration of the land east of the Elbe.

(3) Organization of the Prussian state as a first cell and pattern for the Reich to come.

The first two represent the only victorious attempts ever made to win the necessary soil for our people, and as historical movements they should be glorified.

Without the discipline and example of the great Prussian state our blood would by now have lost all purity.

I want briefly to outline my position in regard to our demand for soil from the moral and ethical standpoint. This is necessary, due to the fact that unfortunately even in so-called racial circles there always bob up fop-pish talkers who say German foreign policy must right the injustice of 1918, but who feel it necessary that the world be assured meanwhile of our true fraternity and sympathy.

### Aim: Germany

#### Big as U. S. A.

To aim merely at re-establishment of our 1914 frontiers is nonsense. These old frontiers were unnatural since they were political and not racial, and the result would anyhow be so miserable that it would not, by God, be worth the blood sacrifice it would entail.

The 1914 frontiers mean nothing to Germany's future. They were not a protection in the past, and they would not mean power in the future. The distance to England would not be lessened, the size of the United States would not be equalled, nor would France be deprived of any political power.

Any attempt to re-establish the 1914 borders would merely bleed our people; and if this small aim was achieved, the drunken joy of victory would weaken interest in greater goals.

We Nazis must ever retain our foreign policy aims—to secure for the German people the soil which is due them on this earth.

I bitterly oppose those "racial" writers who claim that such an acquisition of soil "breaks sacred human rights". These people only create confusion which serves the enemies of our people.

No nation on earth holds a scrap of soil because of superior right. National frontiers are made by men—and they can be changed by men. Our forebears were not handed German soil from heaven—not even that upon which we of today dwell—and only the conquering sword will bring us territory in the future.

### Smash France—

#### Then Seize Ukraine

We recognize the necessity for a reckoning with France, but our foreign policy must not concern itself only with that. Settlement with France has significance only if it protects us in the year while we turn to enlarge our European territory—for not in colonial conquest but only by increasing the size of the actual fatherland will we solve our great national problem.

The racial state must not concern itself with the interests of other states, but must battle for its own people. The future will not be guided by international sentimentality, but by soldiers fighting for our nation.

We Nazis must go even further than this: the right to possess soil becomes a duty when the decline of a nation is at hand unless new territory is conquered.

This becomes especially true when it is not the cause of some petty negro tribe, but that of the great German mother of all life, and of world culture.

Thus we Nazis cast aside the foreign policy of the pre-war epoch. We take up the task that was abandoned six hundred years ago. We halt the eternal German flow to the south and west of Europe, and gaze to the land to the east.

When we speak today of new territory in Europe, fundamentally we can think only of Russia and her subjugated border states.

Fate seems willing to guide us in this. When Russia surrendered to Bolshevism, the people were deprived of the intelligence which had created and led its government. The Russian state was not organized by Slavs, but by the creative ability of the German element in an inferior race.

Countless great empires have been created in this way.

Today the nourishing German element in Russia has been wiped out—and replaced by the Jew, but the Jew cannot organize, he can only destroy, and so the Jewish reign in Russia is ready to collapse—and with it will die the Russian state. We have been selected by fate to witness this catastrophe which will be the greatest proof of the race theory.

The mission of the Nazi movement, however, is to give our people such insight that they do not see their wishes filled merely by a new Alexandrian campaign, but only by the labor of the German plow upon soil won by the sword.

Of course the Jew is against the policy which we must follow, but even some "racial" groups denounce such an eastern policy, even quoting Bismarck, with the claim that he always worked for friendly relations with Russia.

To this one must counter with the remark that Bismarck allied himself with Italy. Therefore why are we not today to form an alliance with Italy ourselves?

It will be said, "Because modern Italy is not the Italy of old". Good, honorable gentlemen, but permit me to remark that present Russia is not what Russia once was.

The question should not be: "What did Bismarck do?" It should be: "What would Bismarck do today?" The answer is certainly that he would not ally himself to a state doomed to disappear!

In 1920 and 1921, as the Nazi movement was beginning to develop, people used to come to us from all parts of the world wanting to form links between ourselves and groups struggling for freedom in other nations. This was similar to the much advocated "League of Oppressed Nations". Some Asiatic individuals even came to us to declare that the British Empire was about to fall into ruin, with India the scene of collapse. It should be known that Indian insurgents will never break India free from England—England will only be deprived of India if England is struck by a mighty sword in the hand of a potent enemy, or if racial degeneration sets in.

### Alliance

#### With Russia?

As a racially conscious man, who estimates humanity from a racial view, I cannot link my nation's fate with the destiny of these "oppressed nations", which I see are racially inferior.

We must take a similar view of Russia. From a military standpoint a war with Germany and Russia fighting against western Europe—which means the rest of the world—would be ruinous, for the battle would be fought upon German soil, and Russia would be of little help to Germany in any way. Our industrial regions would be completely open to the brunt of the enemy attack. More, Russia would have to dispose of Poland before it could even attempt to come to our aid. Technically speaking, Germany is in a bad way herself, but the Russian situation is truly horrible—the Russians have not a single factory which can even produce an automobile!

Someone will now object that an alliance with Russia would not necessarily mean immediate war, or that if war was implied, it could be slowly prepared for.

War is the aim of every alliance which is not foolish and worthless.

Alliances are made only for purposes of a military struggle, no matter how far removed the outbreak of the battle may seem at the time the alliance is forged. No power will look at an alliance in any way but this.

It is naive to think that if a German-Russian alliance was made England and France would wait ten years until war had been fully prepared. The storm would crash upon Germany with lightning speed! An alliance with Russia would mean declaration of war, and the end of Germany.

### "Bloody Criminals . . .

#### Tyrants . . . Liars . . ."

Moreover, the rulers of the Russia of today never consider entering an alliance honestly. They are bloody criminals; they are the scum of the earth, who, favored by opportunity in a tragic moment overran a great state, killing millions of the best intellects and leading millions more into a mad lust for blood. For ten years they have held over Russia the cruellest tyranny of all time. And they are the greatest liars in the world.

Today those ruling Russia see in Germany not an ally, but a state singled out for the same destruction. An alliance is not formed with a partner whose sole interest is the destruction of the other.

An alliance is not made with creatures to whom no treaty is to be honored, who know no truth, and who only represent lies, theft, and rape.

The danger which wrecked Russia faces Germany. Russian Bolshevism symbolizes Judaism's effort to conquer the world in the twentieth century. Now Germany is the great objective of the Bolshevik Jew. All our energies and powers are needed to defend ourselves.

I felt, even before the World War, that Germany should have formed an alliance with England against Russia, thus transforming our weak colonial-commercial policy into a powerful drive for territorial conquest.

I never forget the perpetual and insolent threats which the old pan-Slav Russia dared flaunt against Germany; I do not forget the border mobilizations designed to annoy Germany; I cannot forget the Russian press, which before the war hated Germany and courted the French.

Even so, before the war there was an alternative—for Russia would have been willing to turn upon England. Today, however, all this is changed, and if before the war it might have been possible—by holding in check all feeling—to approach Russia, today this is not possible.

### The Nazi Political

#### Testament

If the Nazi movement throws away all illusions, our nation can rise up from its time of trial with a new internal life and a new foreign policy, and can thus achieve what England has, what Russia had, and what ever enables France to serve faithfully her own interests: a political testament.

The political testament of the German nation, with regard to relations with other nations, should forever be: Never tolerate two powers on the European continent. It is the duty of the German state never to permit a power to be created on any German frontier, to use force if necessary to prevent this, and to smash with armed force any such power ever actually constructed. The power of Germany must be based upon European territory, and not upon colonies. The Reich must never be considered secure unless it can guarantee for centuries to come sufficient soil to every single citizen. The holiest right on this earth is that of tilling one's own soil, and the holiest sacrifice is the blood one sheds for that soil.

I will not end these reflections without once again em-



phasizing that only England and Italy are potential allies for the German Reich. France is the only power which would seriously disapprove, and France would be helpless to stop formation of the coalition. This entente would give Germany the opportunity quietly to prepare, within the bounds of this alliance, a settling of accounts with France. France would be devoid of allies, isolated—this deadly enemy of our people!

But all of the necessities of life would be guaranteed to Germany, and for the first time Germany would be reinforced by great stores of raw material wealth, supplemented by great technical skill.

The greatest world power in the world, and a youth-spirited national state, would be quite a different basis for a war in Europe from that presented by the rotting corpses—Turkey and Russia—to which Germany was allied in the last war.

We need soil. Therefore France, the mortal enemy who stifles us, must be nullified—and every power fearful of France's aim for European hegemony is our natural ally.

Our Nazi movement must because of all this take its place in the eyes of the outer world as the creator of a clear political idea.

## CHAPTER XXVII RIGHT OF SELF-DEFENSE

WHEN WE GERMANS laid down our arms in November, 1918, a policy was begun which seemed destined gradually to lead to unconditional submission—for history shows that when a nation surrenders too readily in battle, it is then willing to accept terrific humiliation rather than to make any subsequent stand based on force.

### Conquest Step-by-Step

A shrewd victor will, whenever it is possible, impose his demands upon the vanquished only in installments.

The victor thus gradually weakens the character of the vanquished, making sure that no one demand is sufficient in itself to cause the vanquished to resort to arms in defiance. The more extortions that are accepted, the more unjustifiable violent defense seems to the victims, for no single outrage seems to warrant a struggle after so many outrages have been passed by in silence.

The destruction of Carthage was a terrible example of just such a gradual extermination brought about due to the weakness of the people who were finally exterminated.

(Hitler carefully followed this course in his campaign against Czechoslovakia. During the spring and summer of 1938, the Czechoslovakian government, advised by the British, granted ever greater privileges to the German minority in Czechoslovakia; in September the Munich pact was signed in which a portion of Czechoslovakia was turned over to Hitler; then by March, 1939, the spirit of the Czechoslovakian state was so crushed that it offered no opposition to an invasion which they would have resisted with arms in September, and all Czechoslovakia was engulfed in the Nazi state, except the bit seized by Hungary.)

What has happened since 1918 proves that hope of winning a victor's mercy and respect through willingness to accept whatever demands is hopeless.

Just seven years after November, 1918, the Treaty of Locarno was signed!

After the Armistice was signed, no one had the courage to oppose whatever the enemy demanded; but the victors were too intelligent to make overwhelming demands at the very first. They carefully kept their demands within the bounds of what in their opinion—and in the opinion of the German leaders—would be tolerable enough not to provoke any real outburst of defiance among the German masses. As each added demand was piled upon us, signed and received, the less it seemed justified, because of just one more lone humiliation, to resist.

Thus Germany accepted disarmament and enslavement, then political suppression and economic robbery, so that finally the moral weakness that was created saw the

"Marriage must not be thought of as an end in itself, for it has one great design: propagation and preservation of the race. This is its sole meaning."

MEIN KAMPF—Chapter X

Dawes Plan as a blessing, and the Treaty of Locarno as a success.

Everyone should have understood at least by the winter of 1922-1923 that peace meant nothing, that France did not intend merely to accept payment for damage done, but intended utterly to dismember the German state, breaking it up into little pieces.

This, and this alone, was the purpose for which France fought, although in doing so she was really selling her people to international Jewry.

That the World War was fought in France rather than in Germany was the only thing that saved our nation. It is my staunch belief, one which sometimes causes me great anguish, that if the war had been fought along our German rivers and in our German cities, there would now be no German Reich, but only "German States."

This is the sole reason why the blood of our friends and brothers was not shed in vain.

### Peace Is Continuation Of War

When we collapsed in November, 1918, our soldiers were still deep in enemy territory. The first aim of France was not to destroy Germany, but to get the German armies out of France and Belgium as quickly as possible. Only after this was done could they turn to the accomplishment of those aims for which they really had fought, and a policy was adopted which caused Clemenceau to remark that to him peace was but a continuation of war.

If our leaders in the winter of 1922-1923 had realized what France was trying to do, and if they had chosen to do anything at all about it, there were two alternatives: Germany could try to wear out the French by harassing them in every conceivable way, or else the great risk of armed resistance could be attempted.

I am convinced that the second way must come. I cannot believe that the French attitude to us will ever change. If I were a Frenchman myself, and the greatness of France was as dear to me as the greatness of Germany is, then I could and would act in no way other than that which Clemenceau did. Only by demolishing Germany can France maintain forever her present power in Europe.

Germany can go on abandoning one position after another to France, century after century. Or else Germany can unite for the purpose of a final settlement with France, and only in this way will Germany be able to end this eternal oppression of our nation. Only after this is accomplished will Germany be able even to consider expansion elsewhere.

### A Century From Now . . .

To-day there are 80,000,000 Germans in Europe! Only that foreign policy will be considered correct which conducts us to the point where, a century from now, 250,000,000 Germans will live on this Continent, not jammed together as factory slaves for the rest of the world, but as workers and peasants living and prospering together.

In December, 1922, there was a crisis in French-German relations. France thought that occupation of the Ruhr district would break the German will once and for all, and would in addition so injure our economic system that we would then be absolutely helpless.

The occupation of the Ruhr seemed horrible when it came, yet really it brought the possibility of an end to Germany's torture.

The British were disgusted and alarmed by this French action, and in Italy, where there had been displeasure enough with France since Versailles, dislike now turned to hate. But Germany lacked the proper leadership to take advantage of this great opportunity to win allies from her former enemies.

French occupation of the Ruhr held promise for Germany's future from the standpoint of internal as well as foreign affairs. Many of our "pacifists" had been going about saying that France was the great example of modern liberal progress, but in a flash they were disillusioned, just as our workers back in 1914 suddenly lost their ideas about international fraternity.

As the French marched into the Ruhr came Germany's chance to whip up national passion. Military measures would have been insanity, but now was the psychological moment when preparation could be commenced for a future reckoning.

Our leaders showed great stupidity when, neither offering nor preparing to offer resistance, they took the stand: "We won't negotiate." It was still worse the way they later went to negotiate anyway, having made no preparations to do anything else—and so only going to the meeting table to be informed of decisions already made.

### A Cry From Prison

In 1923 the situation was really exactly like that which it was in 1918: the first step in any sort of resistance, if it was to have the remotest possibility of success, was to cleanse the national body of its Marxist Jew poison. Any true nationalist government should at that time have sought out and turned to those forces within the nation determined to destroy Marxism. Such forces should have been allowed unlimited action. It was not the time to quibble about "law and order" while the enemy of the Fatherland was preparing our annihilation.

(Hitler is complaining because when he staged his putsch against the Bavarian government, he was locked up for purposes of "law and order"—and not allowed to send brown-shirted bands about Germany attacking Jews, labor union members, and other "traitors to the Fatherland.")

It should have been realized at that time that the bloodiest civil war has often created a strong, healthy national body, while artificial conditions of peace often protect national bodies that stink.

I argued until I was hoarse in those days trying to persuade at least the so-called "national" groups that the situation was desperate. I begged that our movement be allowed to deal with the Marxists—but I talked only to deaf ears. Everyone knew better—even the commander of national defenses.

So I saw that the German Bourgeoisie was through and could never be called upon to fulfill any important task. At last I understood that they really had no desire to destroy Marxism. They accepted as inevitable the ultimate death of the Fatherland. They were merely struggling for positions in the funeral procession.

### Praise for Il Duce

While all this was happening—and I admit it frankly—I developed a profound admiration for that great man south of the Alps, who, inspired by love of his people, was destroying Italy's domestic enemies by every method. Mussolini must be ranked as one of the greatest of men for his determination not to share Italy with Marxism; how insignificant our present own leaders are, compared to this leader who saved his nation by wiping out its enemies.

The day Marxism is destroyed in Germany will be the day our chains are forever broken. Never in history have we been vanquished by the force of our external enemies, but always by our own vices and by the enemy in our own camp.

Leadership was lacking in Germany in this vital hour—heaven presented us with Herr Cuno—who was no statesman, not even by birth. France marched into the Ruhr, and since coal was in the Ruhr Herr Cuno decided that it was only the coal that France was after, so he conceived the idea of a strike. I suppose it was presumed that this would cause the French to turn about and go back to France.

Of course, for the purposes of a strike the workers were needed—the Marxists workers—so now the Bourgeois and the workers blissfully joined hands. Everyone was delighted, for Herr Cuno received his united front of national fools and international villains, and the Marx-





ists got government pay for ruining the national economy.

## How Nations Are Liberated

This was certainly a flash of genius—this notion of saving a state with a subsidized strike!

Nations are not liberated by doing nothing—they can free themselves only by sacrifice.

Naturally, it was soon seen that the armies of occupation could not be driven out by passive resistance. Passive resistance really means nothing unless it is backed by cold determination to resume active resistance—if it is found necessary—by frontal opposition or guerilla warfare. For what is one to do if the enemy becomes bored by passive resistance and makes a violent attack?

Until late in the summer, many people, even officers, could not believe how great our surrender was to be. It was widely believed that efforts would eventually be made to transform this French invasion into a turning point in German history. Only when the final capitulation came did millions of people suddenly understand that only a violent upheaval, and a purge of the ruling system, could save the Fatherland.

The moment was ripe, for while the nation was slowly starved economically, the government itself flaunted the laws, scorning the rights of its citizens, betraying the sacrifices of their most faithful sons, despoiling millions

"The everlasting enemy of the Germany people is and remains France."

MEIN KAMPF—Chapter XXV

of their last penny. The hatred thus aroused was bound to lead to a change. I can only refer to the closing words of my last speech in the great trial held in the spring of 1924: "The judges of this state may condemn us, but History, the Goddess of a greater truth and of a more perfect law, will one day smile and tear up this verdict, absolving us of all guilt and sin."

She will then call to justice those who to-day crush justice and law, who have led our people into misery and destruction, loving themselves more than their Fatherland.

I shall not here portray the events which led up to November 8, 1923. I do not want to, for it would not help the future; and it is senseless to tear open wounds which are scarcely healed. And it is useless to discuss the guilt of people who, after all, are perhaps only misguided.

In view of the common tragedy of the Fatherland, I do not want to attack, or split, those who in the future must unite as the true citizens of Germany against our national enemy.

In closing, I want to recall those eighteen crusaders

who sacrificed themselves for our sake

(A reference to the Nazis who fell in the 1923 putsch.)

They must call back again and again the weak and the uncertain to the fulfilment of duty, to the duty which they themselves fulfilled loyally in spite of all consequences.

## CONCLUSION.

On November 9, 1923, in the fourth year of its life, the Nazi party was dissolved throughout the German Reich. To-day, in November, 1926, it is once more free in the Reich, stronger than ever before.

Persecutions of the movement and its leaders, together with slander, could not damage it. Its inherent right, the purity of its aims, and readiness of its followers for any sacrifice, have allowed it to emerge from suppression with new vigor.

If, in this world of parliamentary corruption, it busies itself more and more with the deepest meaning of its struggle and proves as a movement the true value of race and personality, it is certain by mathematical law one day to the victorious. In the same way, Germany will win her rightful position on this earth only if she is led and organized by the same principles.

A state which scrupulously preserves its purest blood in this age of race pollution must one day rule the world.

Let the believers in our movement hold this forever in their minds, in case the greatness of any sacrifice ever gives them pause to compare the price with the worth of the possible victory.

END.

# Hitler's Book "Mein Kampf" for 15 Years Has Warned of Scheme for Conquest

(Continued from Page Two)

Catholicism until the point of total annihilation."

Plunder is necessary today in Germany. The Jews were legally robbed of any remaining wealth in November 1938. On March 25th, 1939, the government announced it would henceforth pay 40% of its bills in "scrip". Foreign experts writing from Germany agree this will mean half inflation, half a capital levy on industry, to the tune of several billion marks.

Another juicy plum, therefore, must be ripened for Nazi plucking.

## The Four Horsemen Of the Apocalypse

How explain the character of Adolf Hitler—self-confessed liar, hater, world-conqueror, propagator of lustful war?

Were he merely a private citizen of the Reich we could relegate him to obscurity—or let the State commit him to some institution.

But Hitler holds a death grip on the lives of 80,000,000 able-bodied Germans, controls a dreadful war machine. Therefore his flights of fancy, the state of his liver, his whole character as revealed in "Mein Kampf" command penetrating analysis.

Something haunts Adolf Hitler.

His father—illegitimate at birth—died drunk in a village tavern. Hitler, who investigates every German's ancestry, cannot prove who his own grandfather was.

Under present Nazi sterilization laws, Adolf Hitler himself would never have been born!

Hitler does not touch meat, tobacco, alcohol in any form. It is generally believed that he has never had sexual relations with a woman.

What obsesses Hitler? He abhors "filth", "scum", "pollution." This confessed destroyer, liar, and hater worships "purity" and "cleanliness".

The explanation is not difficult to find. "Purity" in Hitler's mind becomes purity of blood and "race". Germans must not mix with Italians, Frenchmen

should not marry Englishmen. Somehow the German nation has sinned against its "race".

But once Germany cleanses itself, regains the pure blood of the Nordic ancestors whose barbarism Hitler denies, then Germans—with Hitler at their head—can conquer the earth. Der Fuehrer has undergone a psychic experience and that is his Revelation.

The Jews, Hitler admits, remain one of the purest races on earth, despite their dispersion. All his previous nonsense about capitalists and communists, bankers and beggars, fades into unimportance. Hitler will put his handful of Jews upon the sacrificial altar to let their blood and cleanse the German race.

That is Herr Hitler's Revelation. "Mein Kampf", illogical, unscientific, history-distorting, barbaric, is also apocalyptic. And Herren Hitler, Goering, Goebbels and Streicher become the Four Horsemen of the Apocalypse.

Perpetual revolution emerges as the result of all this, since every country on earth will have to be conquered "to protect the German race." Then it will have risen to its "dominating position in the world".

Machiavelli, Napoleon and Capone rolled into one, Adolf Hitler appears an ogre imprisoned by his hates, the quintessence of all he describes as detestable. As Dorothy Thompson has said, "Hitler's is a legend of total corruption and salvation through sin, whereby one becomes the very image of the bogey of one's fantasy and is thus redeemed."

An appalling document in morbid psychology, "Mein Kampf" is an insult to the mentality of a 16-year old child. A high-school education suffices to refute its distorted history, unscientific biology, warped logic. Every argument emerges as the confession of a demon bent on perverting reason for his own aggrandizement. Even a new religion must be created so Hitler may become God!

\* \* \*

Forewarned is forearmed.

Every American who has read Hitler's "Mein Kampf" has been warned!

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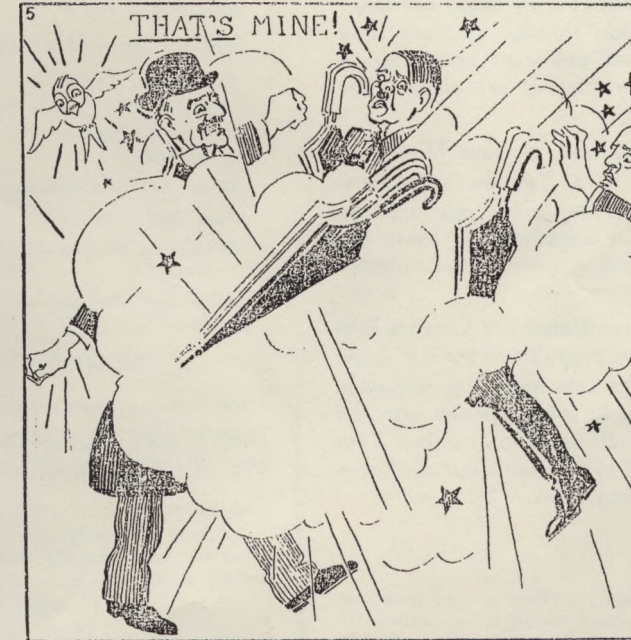
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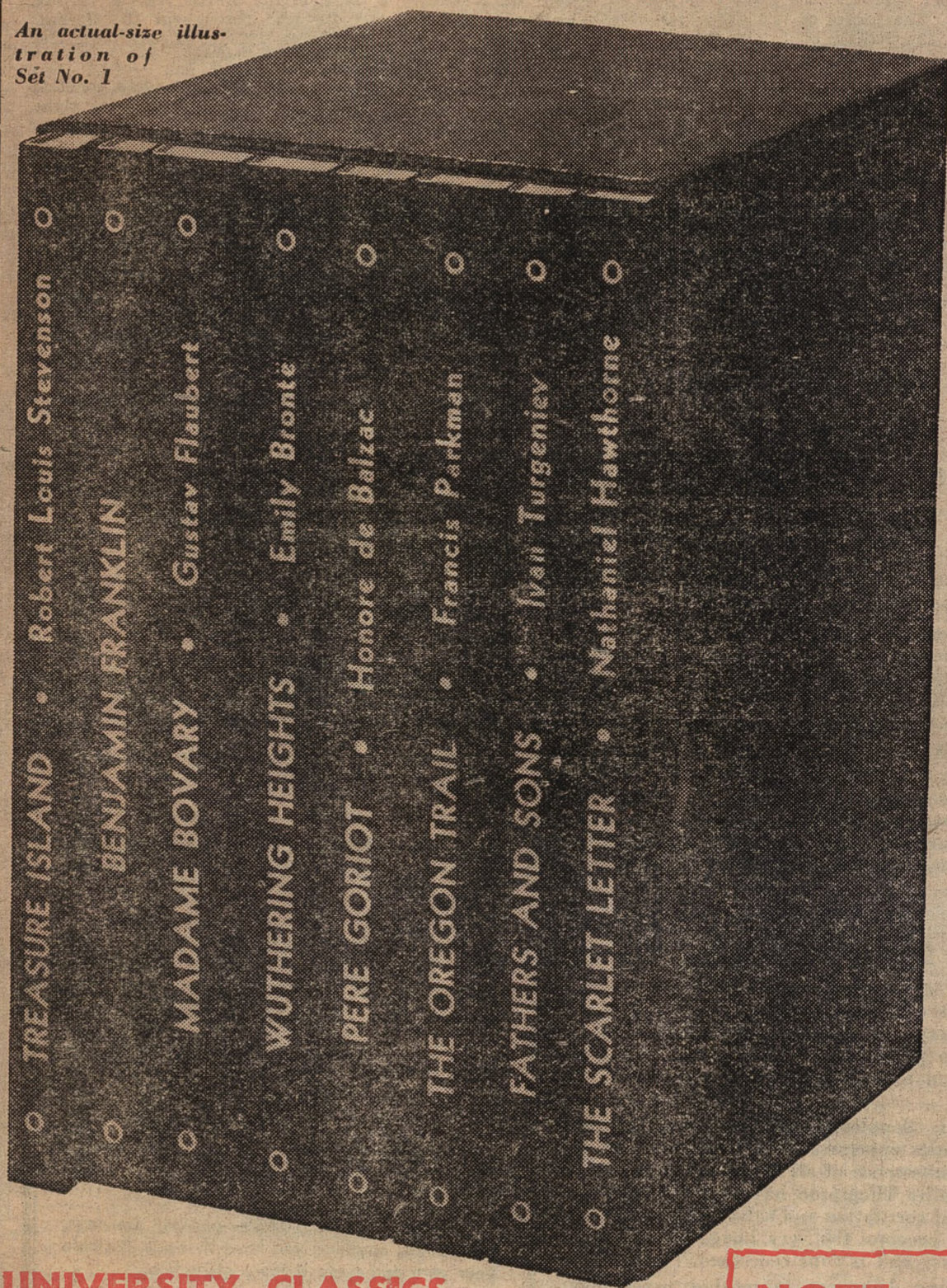
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